

# HELMONT

Disguised:  
OR, U\* 8.121

The vulgar Errours of Imperi-  
call and unskilfull Practisers of  
PHYSICK confuted.

*More especially.*

As they concern the cures of

The { Feavers,  
Stone,  
Plague,

And other Diseases.

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In a Dialogue between *Philistrus*,  
and *Pyrosophilus*.

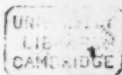
In which the chief Rarities of Phy-  
sick is admirably discoursed of.

By J. T. Esq. Student in Physick.

London printed, by E. Alsop, for N.  
Brook, and W. Leybourn, and are to  
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in Cornhil. 1657.



DUPLICATE  
FOR SALE 1789



07, 56





*To the Ingenious Reader.*

**T**O be in print, it hath  
not at all been my  
Ambition, though  
I appear so, by per-  
swasions of some, who having  
perused ( unexpectedly ) this  
*Posthumus* as it lay in his solitude  
within the narrow confines  
of a Study, have thought it  
more fit for publique view  
then my self, so conscious was  
I of its calumny ; Their power  
prevalent, and their judgments

not contemptible they have called out this *Ideot* to take the ayre and walk a few turns in the wide World, but how it may return is uncertain, since *Contempt* and *Pride* lies in ambush every where; But these are as active to betray others, as well as this; It must therefore fear the less: Now as I said this publication being so wholly theirs, it had been but proper they should have been this *Usher* also; Perhaps they were so charitable to think *Good Wine needs no Bush*, and since they are silent, I will say but little, but that shall be positive truth.

The discourse here is but brief, succinct and plain, yet are its extents copious, misterious,  
and

and honest, and freely lays down  
these solid principles both of  
Philosophy and Physick, as may  
give the best consideration and  
reason scope enough to swim as  
well as wade, in the due poising  
their validities; Such heads be-  
ing chosen as reasonably in-  
cludes the primary *Institutions*  
both of Physick and disease,  
where otherwise that great Jew-  
el of Nature [HEALTH] would  
be but crasie in its supports, un-  
lesse the cordial remedies bee  
improved from these funda-  
mentals, being such *Indications*  
as lays the Axe to the Root, if  
duly and seriously weighed.

Now one of these improvers  
(worthy Reader) I could desire  
thou mightest be, if the offer be  
not

not received, it will not be the first labour hath been lost in good attempts; However let not prejudicate opinion, nor the impertinent presidents of others, startle the advantages may certainly be accrued by these; Again, let not the most dangerous enemy of Mankind [SATAN] prevail in his snares, betraying us to *Sickness* as well as *Death*, by pretending Novelties, impossibilities, or airy toys; Nor let our Author be vilified, who, once in this Nation hath been stiled renowned *Helmont*, and was by the same hand afterward recanted: Being thus fortified ( dear Reader ) this little Dialogue may prove a Legend of health and happiness, not yet  
falsn

faſn upon by any but our wor-  
thy Author, whoſe ends doubt-  
leſs were ſincerity, and true  
zeal to ſerve, and preſerve (as  
much as may bee, and with  
the leaſt diſturbance) all hu-  
mane decayes : As for my ſelf,  
I deſire thy improved capacity,  
may ſupply my defects, who  
have here but hinted at what a  
better genius may happily be  
renowned for, which is all the  
deſigne and ends of

*Civill Reader* —

*Sept. 10.*

*Thy faithfull Friend,*

*1657.*

**J<sup>A</sup>. THOMPSON.**

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## ERRATA.

{ P. signifieth Page. } { L. signifieth Line. }  
{ F. signifieth For. } { R. signifieth Read. }

Pag. 2. l. 6. f. these banquets, r. those banquets. p. 3.  
l. 10. f. neither cured, r. never cured. p. 3. l. 11.  
f. any malady r. his malady. p. 8. l. 14. f. in time,  
r. in times. p. 8. l. 18. f. to propose, r. not to pro-  
pose. p. 22. l. 22. f. either, r. pride. p. 33. l. 11.  
f. why, r. what. p. 48. l. 8. f. r. is. the first line  
of p. 56. is misplaced, and not to be read till you  
come to the last line of pl 57. and then read Na-  
ture is overthrown, &c. p. 57. l. 19. f. life keep,  
r. veins keep. p. 58. l. 3. after Schools, add judge blood  
to be, &c. p. 68. l. 14. f. wandring, r. wandering. p.  
72. l. 20. f. revelled, r. repelled. p. 103. l. 26. after  
abundantly r. find. p. 111. l. 6. an the arm, r. unto  
the arm. p. 128. l. 8. f. your arbitrement, r. their  
arbitrement.

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(1)



PHILIATRUS,

AND

PTROSOPHILVS;

OR,

HELMONT *Disguised.*

Discouries about Fevers, the Stone,  
the Plague, the four Humours, &c.

*Ph.* **D**Id you not lately [Sir]  
put forth a new Do-  
ctrine of Fevers?

*Py.* Yes, I did.

*Ph.* What shewed  
you therein?

*Py.* That a Fever is unknown to the Phy-  
sick Schools as well in its essence, root, and  
properties, as in the remedy thereof.

*Ph.* Surely this could not chuse but many  
ways offend Physicians, and especially an-  
ger such, as scorn to learn of any man.

*Py.* It did so; for such as perswaded them-  
selves

selves they knew enough, said, what ? Shall the Academies endure these calumnies without recanting them ? Have so many renowned wits, and we our selves been stocks hitherto, ? Is he onely feasted at *Apollo's* table, that he should dare out of these banquets, to arrogate unto himself th' adept understanding or knowledge of curing.

*Pb.* And did not these high speeches move you ?

*Py.* Alas, I knew mine own intention ; and though it were accompanied with the poverty of my confessed ignorance ; ( and though my confession of that ignorance, takes not away the stain thereof ) yet the integritie and sinceritie, of that intention, may deserve pardon, because the truth of every thing in curing, is to be esteemed according to the work which it leaves after it. Now to detect the errors of such as went before us, not nominating any man, is not to be thought a calumnie. For I treat of things that are Humane, publike, and for Charities sake. If therefore I shall say, that no man was hitherto heard of, who seeking his grounds of curing from Ethnicks, knew the roots of Fevers, or of any other diseases, and their lawful remedies : And further, if I shall demonstrate thus much



to be true, I think I may be deemed faultless, and not injurious ?

*Pb.* But what if they will not take it so ?

*Py.* Then let me entreat them to compassionate my ignorance, and instruct me. For I assure them, that my commiseration of humane kind, is my onely motive hereunto : Lest any man hereafter should trust his life in the hands of trustless helpers ; who hitherto neither cured out of certain knowledge any man of any maladie. But if some escaped with life they were recoverd only by the merciful hand of God, and by the strength and goodness of their proper nature.

*Pb.* Surely you have had no meaning to be injurious to all that went before you, and men may be satisfied herein, because you protest as much.

*Py.* God forbid I should not know, that the demonstration of a thing which is not known, tending to the good or profit of our Neighbour, is void of calumnie. Especially considering that the Physicians ignorance is as a crime, and that a man is one day to give skin for skin. Thus an Officer accusing any man of a crime, is excused from a calumnie, It hath ever troubled and grieved me above measure, that in the Religion of curing one-

ly, men have subscribed, to such dull, slow and frivolous principles.

*Pb.* Have their been more ingenious endeavours in other professions?

*Py.* Doubtless, for what subtilty hath not been used about those 5. words of *Porphiri-  
us*, called *Predicables*? What craft have they not employed about vain matters? I mean about pratings, which are testimonies of a talkative industrie. Yet *Ramus* not contented herewith, found out nine other most universal terms, or voyces: Adding to them 28 less universal. And at last, he adjoyned to them yet other 72 Universals; whereby every thing might 17446 times, be described, predicated, and distinguished, and and what is this unprofitable prating, but the unmeasurable husks of sciences, without fruit, or kernels.

*Pb.* Indeed we see our humane wits need no spurs in follies, which serve to no purpose, and are every where prone of their own accord to subtilties, but in the point of life and health, they snore away their time in a deadly sleepiness.

*Py.* You say right, for if we look upon the law, it is so imployed about subtilties and explications of their *Placita*, that the heights, where-

whereunto humane wit, is with so wonderful admiration wrapt, and with so great delight beholds it self, are by a singular prerogative teamed the subtilties of the law.

*Ph.* But they are not so vain as your sermocinal toys, in that they are collected, to get, and defend the right of every man.

*Py.* Well, let them pass, and let us now go on to look into the business of Theologie: What mighty things do not the Chaires, and Pulpits hope for, by the diligent inquisition of questions.

*Ph.* I understand you in both, and I would to God that man had need of none of them. For this *Meum* and *Tuum*, would with less fraud, and lingring be seled, and distributed.

*Py.* Away, away then with these fond subtilties, whereof there will be no heed taken at the latter day. For so the Apostolick sincerity would return unto us; *Sic accipi si- que tradidi vobis*. At least they shal undergo a more mild judgement, which have been in this life, most alienated from them.

*Py.* I think so too. But alas, in Phylick (where search is most necessary, profitable and out of charity commended :) almost all things have bin untouched, through a yawning or gaping

laziness, prone to subscribe unto the waiward follies of such as have been ignorant ; and those have been more hurtful, then the residue, who range through Markets, and run from house to house to sell health, and banish diseases which they know not.

*Pb.* Was this never taken notice of by others, ?

*Py.* There have been curioſie doubts, more then once moved in our Academics about the trust which may be given to Theorems, lest us by the Gentles, which do indeed by their lonely facility, veil or draw a curtain over their vanity, and may upon the first looking on them, breed a suspition, that they are not what they should be.

*Pb.* I must confess what you say in Physick. And it is confirmed also, by the long lives of such Nations, as use no Physicians : Again it is confessed also, by our more indifferent Physicians themselves.

*Py.* Well remembred ; for of late, I demanding of a pious, modest, and most renowned Physician, ( who lived in Lovain, and had friends at Court, and had cured Princes there, and was more fit then any man to make a reader ) why he sought not after some lecture ? He ingeniously answered, that it was

was not lawful, to deliver any other kind of doctrine to his auditors then *Galens*. And so [saith he] I shall wittingly damn mine own soul, teaching worse while I know better. Thus therefore you see, that what I know and divulge to all men; the same others know as well as I, but dare not.

*Pb.* Good God, how long will this dull feeling be continued on Physicians? And with so much cruelty be practised against thy handy Workmanship? Suffer O infinite goodness, suffer mortal men to know, and acknowledge, that the Devil *Moloch* envies no subtilties, but such as are winnowed in the way of charity, and such as are concerning and conserving of the life of thine own image.

*Py. Amen.* Thus I pray also with you. For ever since my beginning, so immeasurable a credulity of principles, and so great sloth in men about a matter of so great moment, have much perplexed me: And the compassionating thereof, hath daily encreased in me. And hereupon at last, having gotten a little light, I came, [to my infinite sorrow] to take notice that the errors of the Schools should be laid open and made appear by me.

*Pb.* How say you? By you?

*P.* By me. Though I must tell you, that at my first entrance, it seemed a thing full of unbridled arrogancie to me, that I the least of all men, should brand every one that went before me, with ignorance of Philosophical veritie: And that I should attribute the gift of curing to my self onely. I therefore besought the Lord, that he would take his Talent into his own hand again, and that he would be pleased to rid me wholly of it, and to dispose of it to some other, which was more worthy of it, for I knew that he that could be well retired, knew how to live well; at the least morally; especially in time so ulcerous. I therefore staid awhile, and of late I debate this ignorance of the principles of curing; with a purpose to propose it to this World, that he should rid it; till being now aged, compelled by necessity, and being in the agonie of death, I promised my God, that I would with all sweetness lay open this his Talent, lest in his strict judgement I might be thought to have come in vain into the World; and gone from hence again unprofitable. For by a Vision in my sleep, it was given me to understand, 1. That I feared more the obloquies of men, then I did the indignation of God himself; 2ly, That nature was crafty in  
pretenti-

pretending out of deceitful humane respects, that the pure obedience to Gods command herein, was pride; and 3ly, That I did not see mine own arrogancie, to be placed in a fear, that I should not bring things about, so nobly; and plausibly, and with such Magnificencie as was required against judicious men, from so many ages rising up against me; rather then in pure obedience, to the most glorious giver of this verity; yea and that 4ly, I did not commiserate my neighbor. 5ly, That I hid my talent in the ground, looking back upon the uncertain worldly censures made upō me.

*Ph.* These were great motives to look about you.

*Py.* Indeed, I knew that the gates, of Physick had now for many ages been shut up, & that the locks and bolts thereof were covered with rust, so that I was doubtful of them; as if I presumed that the porters office had been mine, and not given me from elsewhere. Therefore I resolved with my self, to do what civilitie, and not what arrogancie should command me; knowing, that he which looked unto the Publique, could not be injurious, though it were a shame to such, & have rashly subscribed to the toys and trifles of the Gentles; yea, though mankind were thereby damaged.

maged. At last therefore, between shame, and fear of so great a business, I paus'd; and often putting up my pen, I again besought his Divine Majesty, that he would be pleased to make choice of some one, who might be worthier than I am. Whereupon God being justly angry, suffered this evil and unprofitable Servant, to be sifted by the Devil. For an order whose *Zenith* is the house of powers; and whose *Nadir* are all other orders; began to persecute me causeless, with unworthy devises. Then presently I knew the hand of God had touched me. And therefore in the full tempest of my persecutions, I wrote that Volumn which is intituled, *Ortus Medicina*, that is, *Initia Physica inaudita*, wherein I discovered the errors of the Schools, which ordinarily occur in curing. I mean I have given out, and demonstrated new principles of diseases, as also Theorems unheard of hitherto; that Academies leaving the vanities of the Gentles might accustom themselves to truth hereafter.

*Pb.* A faire resolution, had it not been hindered by those persecutions.

*Py.* Shall I tell you? I from that time found such a sabbath in my soul, as I never found



found in the height of my Prosperities, insomuch as I being full of suspicion, was grieved that so great afflictions, did no whit disturbe the quiet of my mind, or sleep of body ; wherein I cannot, O God, my protector, sufficiently praise the abundance of thy mercies, which suffered my soul no whit to be dismay'd, under so great troubles, which surrounded me on every side ; but kept me in a full fruition of peace, and Quietness ; fearing onely this one thing, lest I might as an unprofitable Servant, be buried with so great a Talent.

*Pb.* But what if any man shall interpret this zeal of yours for a proud boasting ?

*Py.* I give him all liberty, so he hurt not himself therein : for I shall rejoyce to undergo all confusion for the good of my neighbour, and his prosperity ; for so, I shall enjoy mine own desire, whether my bold endeavours, be, or be not interpreted a rashness in me. And God the Gardiner will double the water that, which he would have increased. For in my Book *de Febris* I have declared the beginnings of my penitencie, and how I fell away, and differ both from *Galen* and *Avicen*, by reason of the falsities.

I found in these two curing pillars; whence afterwards a singular confidence increased in me, though then a youth, whereby I willingly exposed my self to the injurious censures of all men, for my neighbours sake: and by little and little as time ran on, God looked down upon the candor of my zealousness, and being now a man, he let mee see, that whatsoever was taught in the School of Physick, was full of breaches and of ruine; and that they should hereafter be the scorn of all men.

*Pb.* Good God, how much then should you fear the greatness of Gods clemencie, which had revealed ( as you say ) to little ones, that which hath for so many ages, been denied unto men, which have been otherwise, both most religious and most ingenious.

*Py.* Nay further, though thence I were assured, that the manifestation, of that received talent of truth, was laid on me: yet is nature easily drawn to find excuses, and deceives her self, and her distractions by the helps of reason, which attend upon her. For presently ( O fie how much am I ashamed of mine inconstancie ) I flung the burthen from my shoulders which I took upon

upon me ; saying, O Lord, who am I? I want those more solid things, which I should surrogate, or put in place of those things, which should be depressed. For whatsoever, I had formerly believed, to have been laid as a command upon me ; I again suspected, through the suggested craft of *Sathan*. Because I wanted hidden remedies (*viz.*) the privilege, and testimonies of my mission. Wherefore in my younger dayes, I was long since perswaded ; that the very Art of Physick was nothing else but a meer imposture, invented by the idle Græcians, and brought at first to that perfection it hath for the destruction of the conquering Romans, and afterwards confirmed, to bring calamities on all men, whereunto our humane credulity, had, through a conceived hope so easily subscribed : and so this Physical religion, bred it's own authority ; because for the most part, wee believe too easily that, which we desire most greedily. And ever since that time, I assured my self that the Physick of the Academies, was a thing of nothing ; and hereunto as well incurable diseases, as the vanitie of experiments, lend me their votes and suffrages ; and now at last, other helps come flowing in on all sides, because

because Physicians are every where, seen to be exposed to scorn and ignominie. And to this my wandering phantasie, that Philosophy it self, which is read to youth, now condescendeth. *Viz.* That the Logick, Physick, and Metaphysick of the Schools (for which in times past, *Pythagoras* chose unto him some few onely, and chose of the better sort of Schollers, to be instructed, under the discipline of many years silence, ratified by an oath, that they would never reveal to any man, any thing of that which he had read unto them, ) were not such as we supposed, but another kind of Doctrine. For I suspected rather, that some introductions were there delivered, unto *Pyrotechni*, than unto that science, that *Galen* layes open in a Graecian multiloquacity. Long also before *Pythagoras*, every man was accustomed, to set down faithfully in their Temples, whatsoever had been profitable unto his in Hieroglyphicks : for so much necessitie, and so inward calamitie, had brought that about, that, by this meanes, they might without envie be delivered to posteritie. While then this art of Physick grew in my conceit, to be contemptible ; I fell upon a Text of Scripture, often read, but never hitherto understood,

*Ph.* What Text could that be?

*Py.* That the most high had created the **Eccl*ij*. 38** Physician, and given command hee should bee honoured, for the necessitie which was of him.

*Ph.* Why? How understood you this Text?

*Py.* I presently apprehended in it; First, That he which had created all things, doth notwithstanding singularly glory, that hee created the Physician. Secondly, that for his glory [ and ] the emanation of his goodness, towards the necessities, help, and comfort of sick people; God would be appeased by the Physician, in restoring that health which he had taken from them. Thirdly, that hee to whom all honour and glory is due, had commanded that onely parents, and those Physicians which he created should be honoured; as if the Physician had something of a father in him. Fourthly, in my virility, I after made no small, though doubtfull inquisition, who that happy man should be, whom the Highest had from eternity destined, chosen, and created for a Physician, and hence had also given command he should be honoured. Whether peradventure it might be he, who had read over the institutions, and some classick

classick Authors; and had measur'd out a  
 ful triennial residence within some Academic,  
 and at last through disputations and exami-  
 nations, by Professors, should be sent out,  
 a candidate, admitted as well by secular pow-  
 er, as ecclesiastical? Or whether it were he  
 who in the same title of Physician, was grown  
 old under anothers suffering, and in the mean  
 time, full of years, experiments, and monies?  
 Then I perceived that the infirm stood in  
 need of a Physician, whom the Highest had  
 created, and was compleatly instructed:  
 And that the sound man wanted no Physi-  
 an to stand by him, to command the Kitchen,  
 to number his bits, and give rules for diet.  
 On the other part I considered, *Quod un-*  
*guentarius, conficeret pigmenta suavitatis*  
*nec consumarentur opera ejus: Nec esset*  
*medicamentum exterminii in terris:* Which  
 sounded thus. That the true Physician shall  
 cut down all diseases, with an equal sicke,  
 and that with these are no sicknesses incu-  
 rable.

*Pb.* Certainly this is a memorable differ-  
 ence between that Physician, which the high-  
 est had created, and him, whom the Aca-  
 demies have created, after the doctrine of the  
 Genitiles.

*Py.* It is so, and hereupon an immeasurable catalogue of incurables, presently represented themselves unto me: as if God had had no care of them at all; or that such diseased people were not sick: as who should say, that for their necessities, he had created neither a Physician, nor Physick in the Universities. For these men do not onely cast such patients into desperation; but they number also those diseases, which of their own accord are cured, among such diseases as are desperate; yea they hold the Quartan, and such infirmities, as for some years together keep their constant roots, and are for the most part, through an inbred tedious irksomeness of Nature finished; ( I say they hold these ) as incurable. And unless the remaining diseases, should run themselves at last unto a period, they would all in conclusion bee equally added to the incurable: for the most part, know not how to take away the tootheache, but by pulling out the tooth. And so peradventure in an old headache, they would for healths sake, give command that the head be taken from the shoulders, could the life be safe without it.

*Ph.* I see then that after many toilsome years, it troubled you, that you had known  
C and



and learned nothing more then nothing.

*Py.* You say right, for though I believed that God created the Physician, and simple Medicines also, yet I stuck at the knowledge of this Physician, and the things he used, and that made me often sigh, and wish, O that I could come at length to be but scholler to such a Physician.

*Ph.* But in the mean season you knew assuredly, that the art of Physick which the Grecians, and the Arabians had laboured in; and that also, which the Jews feign they have received, by tradition from the Rabin<sup>s</sup>, under their *Kabala*, was far different and distant from that, whereof the holy Text makes mention, did you not?

*Py.* I did so; and therefore at last, it came into my minde, that the science of Physick, should by the means, intention, and end thereof have a good beginning. As that *Jac. 1. 17.* it was, *Donum bonum, descendens a patre luminum*; And that therefore this never descended first upon the Ethnicks, and Jews, however our credulity may suppose them inspired: as being such whom God created not Physicians, nor for our necessities, no nor to be honour'd; but such whom God had seriously commanded to be shunned.

*Ph.*



*Ph.* I pray you describe unto mee this Physician which you speak of.

*Py.* The Physician that is created of God is not defective, nor given to gain, neither is he an enemy of Christians, but full of charity.

*Ph.* Have you noted the rarity of this good gift in any man?

*Py.* The first time I took notice of it was in *Diascorides*. Who in the days of *Plato* (wherein he lived) described the histories of hearbs; and from that time hitherto, there is scarce any thing added to him, but much taken from him. And therefore for these 2300 years, scarce any light hath descended from above upon this doctrine of hearbs; though it bee a thing of much use, and very necessary; wherefore I conjectured that in other orders, of obscurer knowledges, this heavenly light hath shined but sparingly; but least of all upon the Gentiles, Atheists and perfidious Jews, who are secluded from truth, and charity; and therefore by the God of light, are left, and given over.

*Ph.* The births of things, as they are tied to the fulness of times, whereof we are ignorant: so doubtless the true gift of healing, descendeth not, but upon a maturity of Gods

appointment. Nor will a light that's given gratis, shine at our pleasure ; for he that made all things as he would, will also make them when he will, and perfect them in whom he will.

*Py.* 'Tis very right, for I am now grown old, as being above these 40 years of this society of Physicians ; and but now at last, in this old age of mine, it comes unto my knowledge, that the Theorems of the Schools must be by me subverted ; that presently all things in the next age following, may fall in pieces, as being destitute of the lime, or mortar of Truth, which should make them stick together ?

*Pb.* What certainty had you of this gift of healing ?

*Py.* So great a certainty, and so venerable an authority, that I was not onely sensible of the giver ; but that he was also interpreter of his gift unto mee. So that now all doubt is banisht from me.

*Pb.* What kinde of knowledge is this you speak of ?

*Py.* Such a knowledge as is far more certain, then that, that's formed by demonstration. For there is no ability or power, in, or of words, whereby we may communicate this certainty.

*Pb.*

*Ph.* Shall those who reade your *Medenda Initia* know it ?

*Py.* I know that all who reade them, shall not be equal sharers in the fruit of them : for God will ever remain, the dispenser of this guift of his.

*Ph.* What have you said then all this while ?

*Py.* What I have said, is said to let you know, that there is a cloud cast about this guift, by mine indignity, that hee that can, may catch the course of Nature. For my hope was, that as the number and cruelty of diseases was increased, so God would inspire the guift of healing, into the abject little ones of this universe. And as he sent into the last age, before this of ours *Paracelsus*, a rich forerunner in the knowledge, of resolving bodies, and of glorious remedies : so, it might come to pass, that he would now add this science of Adeption, which *Paracelsus* wanted.

*Ph.* If it might without offence bee lawful, I could willingly hear of an enquiry made after the reason of that divine decree, for which that adept guift of healing descends so little upon Christians ?

*Py.* I profess and affirm, that the Schools

withstand it, by their head-strong insisting on the Gentiles principles; and also that all Physick is exercised for gain, ever since its first beginning: which is onely among Arts to be endeavoured and followed out of pity, and compassion: and not as if we should grow merry, and live pompously, and wax rich, upon the afflictions, and spoils of miserable creatures. Wherefore lucre hath snatched away from men their necessary disposition; and the falsity of Pagan doctrine, hath turned the adept guift of curing clean another way.

*Pb.* Wherein consists the seeking it, or hunting after it?

*Py.* In compassion towards the sick, in unlearning of false Theorems; and in putting on a profound humility of spirit.

*Pb.* How shall we know when we have this humility?

*Py.* When you are no longer pult up with better, nor depressed by disorder: so shall the minde in an humble intritive knowing of its nothingness, be emptied of all sciences introduced by inductions of reason. And then ( I say ) then the most high God, scarce suffereth a minde to be empty, but he presently fills the same, with the plentiful beam of his light.

*Pb.*

*Pb.* But though you say this guift of curing delcends from above, I cannot think but you have met with many ; which would have **Phyſick** to be learned after that way that other Arts are learned.

*Py.* You think aright, for, ſay they, the underſtanding is a natural power, and every natural power is born, to operate its proper effect ; but the proper effect of the underſtanding is intelllection. Therefore a man naturally underſtands all things underſtandable, as the proper objects of the underſtanding. Further, they ſay the faculty of **Phyſick** is intelligible, and therefore it delcends not from above.

*Pb.* How do you answer them ?

*Py.* Thus the ſoul and its underſtanding are not immediate works of Nature, as riſing from the ſupernatural fountain ; and ſo, according to their beginning, though the underſtanding be a natural faculty of the ſoul, yet is it not at all to bee computed amongſt thoſe faculties which are meerly natural : Faith tells us, that *Deus creavit Medicum*. So that *Ars Medendi* ſpeaks ſomething, above the common rule of things created, nor doth the adeption thereof come by the way of other Sciences. For *Nabuchadonoſor* reſtifies,

flifies, the taking away and the restoring of  
 the understanding. So doth *Nolite fieri sicut equus & mulus quibus non est intellectus*; which had been spoken to no purpose, if the understanding should be equally distributed by Nature. Further, this understanding (which they here speak of) doth not exercise its natural, or intellectual act, but as it draws some kinde of Notions, discoursing from the observations which it received, from the perception of the senses; as being altogether ignorant of the causes *a priori*: But to the Science of Physick, there is a certain clearness of light required, which far exceeds that knowledge by the senses, yea. and by consequences of causes to the *effectus*, after the putations (or I think so's) induced to them by reason; which are for the most part all deceitfull. For we have it from faith, that the understanding, together with the totallity of humane Nature, and so consequently how clear soever it be, at first sight, perceiveth not the propositions to be true, which surpass the sense, unless it be by the affluence of a supernal light. For example. I often reade attentively some place in a book, and though I understand the words, yet I gather the sense thereof beyond all hope, but once  
 onely

only admiring much my former readings; this kinde of knowledge, I call knowledge of grace : And so the understanding how clear soever, doth not always assent to truth, because it naturally perceives it not ( and hence come factions in Sciences, and Religion ) so likewise in the gift of curing, there is something more noble, and superior, to that which formed in the imagination, by a fore-existent knowledge of the senses : which is true, solid, good, and far above the authority of consequences ; yea, such as cannot be properly taught, nor yet demonstrated.

*Pb.* Of what kinde of these infused Sciences is this *Adeptum* or gift of curing ? For I suppose there are many of them.

*Py.* I would not have you understand me, that the Adept of curing, is such an infused Science, as intimes past shined to *Bezziel*, *Exod. 31.* and *Oholiab*, much less, such as in a large 2. and 36. showr, rained down upon the Apostles on the day of *Pentecost*, whereby they presently spake in various languages : Nor yet is this Adept of healing wholly therefore of the sublunaries : for the eternal wisdom created his Physician singularly above other creatures ; and therefore there is something of more Majesty required for him, then for such other

other professions; which hee had not commanded to be honoured. For all our understanding otherwise in Nature, ariseth onely by way of discourse, supposition, consequent, and inquisition, and that wholly *a posteriori*. Wherefore all this kinde of knowledge, leanes upon uncertainty. And therefore between the ordinary way of understanding, and infused Sciences of the first degrees, there are certain large receptacles, or Latitudes in an understanding, supernaturally arising one above another, which are particularly every one in its degree distinguished.

*Ph.* I would you could prove me this.

*Py.* I prove it thus. Every good gift descendeth from the Father of Lights: The Adept of curing is a good gift, therefore it descendeth from the Father of Lights. Our faith confirms the *Major*, and the *Minor* is apparent, in that, the Physician as such is created by the Father of Lights?

*Ph.* How reply they to this?

*Py.* By a kinde of similitude, and nothing to the Syllogism.

*Ph.* As how I pray?

*Py.* Thus, the knowledge of God is of greater difficulty, then that of Physick; but the Gentiles by the operations of the understanding,



standing, have naturally found out the existence of the Deity, therefore have they much more easily attained, to the natural Science of Physick.

*Pb.* What answer made you?

*Py.* I granted all, had they not brought in four *Termini*. Therefore as no man can by Nature draw the light of faith: but onely by a shadowed kinde of knowledge; so, I grant, that in the guise of curing; by observations of helpfull things, and hurtfull, there may a kinde of curing knowledge be achieved: But this knowledge is indeed, so shadowy, and blinde, that it is repugnant altogether unto the Text, which to no purpose, should have said, that God created the Physitian, as such, and that he should be honoured, unless some light should shine in this created Physitian, above the vulgar, ordinary, and naturall intellectual power of the soul.

*Pb.* But now what proofs bring you against those Atheists, Jewes, and Gentiles, which you spake, that they never received this guise of curing?

*Py.* No other, or farther fetched, then that it is *de facto*, that sickness, remedies and their appropriations, are at this day unknown

to all mortals. For it is an inevitable argument, that, hitherto the Adept of curing hath been unknown: Therefore God gave it not the Paganism in former ages, nor to the Schools which followed those blinde conductors. And the correlative of this is, that whosoever assenteth not to the doctrine of the Pagan Schools, is secluded from the true principles of curing. Th' Assumpt I shall God willing demonstrate in a large Volumn, *viz.* That the principles of the knowledge of causes, and roots in diseases, remedies, and appropriations, have remained unknown. The consequent is cleer of it self, unless they can shew that every good gift is derived from elsewhere, then from God. For to the establishment of the gift of curing, it should suffice, that though that gift, be so near to the nature of the understanding, that for the propinquity and alliances of natural objects, it be customarily attributed to natural Sciences, apprehended by a simple understanding: yet, at least, in that it includes the gifts of prudence, counsel, &c. which are *Charismata*, or gracious gifts of the Holy Ghost: doubtless the gift of healing should be derived, brought, and expected from such a beginning, as is altogether scituate above the

Orb of Nature. For oftentimes a man that's drowned in the depth of dreams, upon a sudden conceives a knowledge, which while he was awake he never obtained. For *Nox pal. 18.3. nolti indicat Scientiam.* And so a man often reads a place, oft read before without fruit, from whence at length he takes a resolution to amend his life. And do not these things descend from the Father of Lights?

*Pb.* It should seem they do.

*Py.* Then are these Sciences (without doubt) infused; though they be not of the more excellent orders of them; I mean they are Talents, whereon a well tormented understanding afterwards buildeth profitable doctrines. For *Docti*, (as such) *fulgebunt* (before or above the unlearned) *in regno Celorum*, if for doctrines cause their souls shall have habilitated, or made themselves fit to, or for the greater *Charismata*. For Almighty God pleased himself, in the diversity of mansion, chores, brightness, and understanding of Angels, likewise of men, as their associates. At least it makes in favour of the gift of curing, that among the seven Spirits, nearest to the Throne of God, one is called *Medicina Dei*. and he is above Principalities, Thrones, Powers, and Dominations. *Raphiel. Tobit 12. And 15.*

(30)

And yet the inhabitants of Heaven, are not diseased, nor need they Physick. Neither is  
**Tobit. 6. 6** this *Medicina Dei*, to be taken metaphorically, as knowing the proprieties, even in the  
**7. 8. 10. 11.** gall of fishes. But now let us fall upon this  
**12. 3.** business in our following Dialogues.

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THE



THE  
FIRST MEETING  
OF  
PHILIATRUS,  
AND  
PYROSOPHILVS;

About the examination of the defini-  
tion of a Fever, according to the  
ancient Physicians.

Ph.



Fever is a familiar disease, and  
accompanies, goes before, or  
followes most infirmities, and  
the ancients have written much  
and often of it. Can more be said thereof then  
hath been hitherto?

Py.

*Py.* I confels the disease is but too familiar, for it above all other keeps our Church-yard fat, and depopulates our Armies; yet much more may be said of it then hath been.

*Ph.* It's easily taken notice of, even from the beginning of it.

1. *Py.* Yet our Physicians hitherto, know nothing of its causes, the manner how it is made, the seat thereof, or of its remedies, as of a Fever hitherto unknown, in our following discourse I shall plainly make appear, either to you, or any else that is instructed in Philosophy.

*Ph.* You shall do me a favour worth acknowledgement, for I long to hear what you say of it.

2. *Py.* To satisfy your longing, let us first examine the definition of a Fever; which the Physick Schools define to be, a preternatural heat, kindled first in the heart, and then dispersed through the whole body. (I add moreover) by their own consents, that it hurteth many of our actions.

*Ph.* And is not this a good definition?

3. *Py.* The point of the business is, that they make the Genus of the thing defined, or the essence of a Fever to be heat, and not every heat, but that which is preternatural, and is in its degree hurtfull. And by that meanes seeing

A prime clause omitted also, about the requisites of the Ancients.

seeing this heat is essential to a fever, that a fever cannot mentally be conceived, but this heat must be its individual companion.

*Ph.* Well suppose it be so, is there any false doctrine herein?

*Py.* I pray judge you, but first, the lea-  
guer fevers have of late objected themselves  
against it, which are without thirst or mani-  
fest heat. That is, they act their tragedy  
from the beginning of the fever to the end of  
life, without heat.

*Ph.* Whay if they say, that these fevers  
were unknown unto the Ancients, and that  
therefore they are not comprehended under  
their definition?

*Py.* Then I at least conclude, that these fe-  
vers are no fevers; or the essence of fevers is  
not necessarily tied to heat, but by accident  
only. And that therefore the definition of  
fevers anciently delivered, and at this day al-  
so kept in Schools, is not adjusted to the na-  
ture of a fever. And thirdly, whosoever shall  
for some hours, feel an intrinsecable, pene-  
trable cold, in the beginning of fevers, and  
should for all that, perswade himself his fe-  
ver is begun, or that it is present on him; but  
some other disease hitherto nameless: and  
though he chatter with his teeth, shake with

5.  
A vain e-  
valuation  
of the  
Schools.

6.  
Some  
doubts  
following  
thereon.

cold, and have his lips blew therewith, and yet perswades himself, that, notwithstanding these inconveniences, those beginnings, are no beginnings of fevers: nor that hee which dies in such beginnings, ( which commonly falls out, in intermittent fevers ) dies of a true [ and real ] fever: Beleeve them who will [ for me ] for I am not wont, in contingies, known by the sense of feeling, in that I am so stupid, that in things sensible, I stand unto no other judgement then that of the senses.

**Ph.** But some hold, that grouling cold, and shakings, are not the beginnings of fevers: but the beginnings of the fit.

**Py.** These are such who sticking closer to the opinion of the ancients, then others, creep into corners, that they may maintain the sense of *Galen*: but *Galen* himself shakes these men off, saying: We first understand by the name of Paroxysm, the worse part of the whole fit, or accession. Which is as much as to say, a fit, and a fever are synonima's. Well, go to now: If he could tell us the beginning of a fit, and not of a fever, an accession shall at least tell us of an approaching fever, and so of necessity, the beginning of the fit, or accession shall bee the beginning of the fever.

**Ph.** But



*Pb.* But are there not yet others, who say  
it is true, that in the beginning of a fever, the  
sick are sensible of a real coldness, but it is a  
false one, and a fraudulent deceiving of the  
senses. For though they are cold outwardly,  
yet inwardly they are hot, and burn with a  
true heat: though the patient thinks otherwise.

*Py.* These are such, as would rather not  
see, or not be sensible, though their eyes be  
open. But these are madnesses, which every  
country fellow will hush out of the middle of  
a village. In that for some hours, the en-  
trails are possessed, with a most eager, or  
intense coldness. For in so plain and undoub-  
ted an history of cold ( which is of fact and  
sensible ) the argument which they produce  
is very feeble: they say there is inwardly a  
great heat, though the Patients feel it not;  
their reason is, because they are oppressed  
with a continual thirst; which as it is prima-  
rily a signe of siccitie, so this siccidity in living  
creatures presupposeth an heat equal to it.  
And that from hence thirst deservs to bee of  
greater authority, then sense is.

*Pb.* What say you to this assertion?

*Py.* I say they know, that this thirst pro-  
ceedeth not either from heat, or driness, as  
doth in a thirst that is natural.

D 2

*Pb.* How

8.  
Others  
deny  
things  
known to  
the senses

9.  
A loose  
argument  
of these  
men.

10.  
Feverish  
thirst ex-  
amined.

*Pb.* How make you that good ?

*Py.* Thus : If this thirst did proceed from heat, or driness, it would regularly be quenched with drinking : therefore this thirst is deceitful and not that coldness.

11.  
An argu-  
ment from  
the reme-  
dy of  
thirst.

*Pb.* From whence then should that thirst, in the beginning of fevers have its original ?

*Py.* From an excrement which, ill affecteth, and deludeth this sensitive faculty, and the Organ, or Instrument thereof, in the same manner, as if a great siccity or draught, were suddenly come unto it.

*Pb.* Is this probable ?

*Py.* Probable enough, in that, I am sure our adversaries will not allow, the curing of driness, by most dry remedies ; but by cold, and moist potions rather. But this thirst in fevers which we now speak of, is cured by a remedy, that is in it's self moist dry and corrosive.

*Pb.* Good Sir what remedy may that be ?

*Py.* Th' Acidite of Sulphur : which quen- cheth this deceitful thirst, in the same manner as fire is extinguished, by water cast upon it.

12.  
An argu-  
ment ap-  
plied taken  
from sleep.

*Pb.* But why may we not out of invinci- ble sleep or drowsiness, often seen in the be- ginning of fevers ; by a strong reason, guess at coldness, in that beginning, then they do

of heat, or driness, by that thirstiness?

*Py.* We may doubtless, and so much the rather in that the Schools affirm, that sleep comes as well from an invincible coldness : as thirst proceedeth from a driness.

*Ph.* But makes it not against us, that sleep assaults us not in every fever?

*Py.* By no means : for it sufficeth, yea and it bringeth greater confusion ; that sleep is frequent in some patients.

*Ph.* But tell me, what time, or station of a feverish fit is hottest : [ whether the beginning, augmentation, state, or declination ? ]

*Py.* Certainly the state, or vigor, when the interior parts are sensibly perceived to be, most hot and in greatest trouble.

13.  
Another from thirst, in the state or vigor, of a feverish fit.

*Ph.* But are they of that opinion ?

*Py.* No.

*Ph.* Why so ?

*Py.* Because in the state, they say the thirst is not so great as in the beginning.

*Ph.* Now if this thirst bewray heat, and that it be a signe inseperable of, or from heat ; so that such as tremble with cold, may be notwithstanding said to burn ; I should think the greatest thirst should oppress Patients in the hottest station of the feverish fits.

*Py.* But this they deny.

*Pb.* What evasion will they now have?  
Or which way will they turn themselves, being caught and intangled in their own net?

*Py.* Therefore I say whosoever they be, who judge of the native roots of things, from accidents which follow by accident are in an error.

14.  
It proceeds from a deadly ignorance not to define a fever rightly.

*Pb.* Then assuredly if a fever be ill defined, and if they cure that fever, after this definition; it may doubtless prove a deathfull ignorance [in the definers.]

*Py.* Nay more; by the *Cornelian* Law of privy murderers, the Magistrate is to proceed against such, as obstinately cure amiss those patients, which trusted their lives into their hands; as being such by whose offence, so many thousand thousands are unfortunately killed.

15.  
An argument against the Schools about feverish heat.

*Pb.* Well then if a fever, or a feverish heat, should first be kindled in the heart, and yet the matter of fevers, (which they hold to proceed from one of the four humours putrified) consists not in the ventricles of the heart, what follows?

*Py.* It followes that this heat, or fever, is not first kindled in the feverish matter; and that they in vain seek after putrefaction, who would

would finde and intimate, and an immediate cause of a preter-natural heat.

*Pb.* Then is this definition of a fever ruined.

*Py.* It is so, and moreover it followes thence, that a fever is not primarily, effectively, and immediately existent in its matter, whence it is caused (as they would have it) materially, and originally. 16. Another,

*Pb.* No? where then I pray?

*Py.* In the heart. It follows also further from the same Thesis, that to make a fever, it is not required that the offending and feverish matter be kindled.

*Pb.* What then I pray?

*Py.* Another inflammable thing, which hath its residence primarily, in the heart, and is from thence issuable through the whole body.

*Pb.* What inflammable body should this be?

*Py.* That which I with *Hippocrates*, call *Spiritus impetum facientem*, the invading, enterprizing, or way-making spirit.

*Pb.* Whence I pray you bring you this last doctrine?

*Py.* Not from the Ancients, but I have wrested it out, and by force commanded it to be granted to me. 17. A third,

*Pb.* Shall you have any occasion to speak

ſpeak of this any where elſe.

*Py.* I ſhall when wee come to diſcourſe of the efficient cauſe of fevers. In the mean time this being violently obtained; it follows at leaſt, that the peccant, or offending matter of fevers, is not properly kindled; neither is it in its ſelf primarily, and efficiently hot, nor heats it preternaturally; if the firſt inflammable muſt be kindled in the heart. Nor is the peccant matter thereof hot above, or beyond the degree of Nature in a fever. But that which is kindled in the heart, was not inflamed before the fit of the fever; and by that meanes, it altogether differeth from the peccant, or offending matter in fevers.

<sup>18.</sup>  
**A fourth** that whoſoever goes about, to take away a fever by coolers; hath no intention to cure by taking away the cauſes, or cutting up the roots, or by draining, and emptying the fountain thereof, or that which doth exile it: but they intend onely to take away, and correct the heat, which is a kinde of product, which comes afterward, and lodgeth not in the feveriſh matter. For they apply their remedies *ad poſteriora*, non *ad prima*, to the effects, and not their cauſes.

<sup>19.</sup>  
**Py.** You ſay right; for the feveriſh heat is  
kindled

kindled in the in-rushing, or violent way-making *Archeus*; But the root of the fever is the very matter it self, which is offending?

*Pb.* They therefore look [onely as I said] to the taking away of the consequent effect, and that which resulteth out of the position of that root.

*Py.* 'Tis so, and hence you may see that the *Archeus* is not inflamed from the root, but from a heat drawn from elsewhere.

*Pb.* How I pray you?

*Py.* Whin't this spirit it flameth it's self by its struggling, and by its own heat raised to such a degree [thereby] as is far above that, which it hath need of, or is besfitting it, wherein it becomes wholly troublesome; as being delated further then it should be, and above the necessity that is of it. For we must not think there is any such heat in that detestable feverish matter (which both they and I call peccant) that it should feverishly heat thereby the intire totality. If they will allow: that, for which every thing is such; to be it self more such. And then again; because every heating agent, by it's species works more forcibly, in that which is near hand, then in that which is farther distant.

20.  
Feverish  
heat not  
from the  
offending  
matter.

21.  
Another  
argument.

*Pb.* Hereupon I should think, that if the feverish

feverish matter did with its heat, heat the rest : of necessity the center, or nest wherein this offending feverish matter is received, should first be burnt into ashes, before any thing that's distant from it, should thereby be warmed.

22.  
A third.

*Py.* Yea, and if the peccant matter should of its own accord wax warm; and that meer preter-natural heat should be a fever, every fever, as a fever, should be continual, neither should it have any intermission, till all the peccant matter, were totally consumed into ashes.

23.  
A fourth.

*Pb.* That's plain, and it stands with reason also, that there should bee no repition of fits, nor yet any relapse, if the peccant matter, should out of its native property always heat till it were consumed.

24.  
A fifth.

*Py.* Nay, that which is more; a dead carcass should be as hot after death, and more ardently be disturbed with a fever, then when it was living; by reason that the same matter doth yet remain in the carcass, which introduced death into the living body.

*Pb.* And considering that they suppose the same matter, hot by its proper heat of putrefaction, and that it is more putrid after death, then before, and that it affecteth more parts adjacent,



adjacent, then while it lived. A man would therefore think also, that it should more actually heat then, then while it lived.

*Py.* But this error is thus discovered, because a fever which made a live body hot, presently after death ceaseth, and all heat expires with life. And this should instruct us, that feverish heat is not proper to the peccant matter, or that it doth inhabit in it; as also, that the heat of that matter, doth not efficiently, and effectively heat in fevers. And therefore it is perpetually true, that the offending matter, heateth occasionally onely: But the *Archæus* is the worker of all alteration, and therefore under this title, that way-making spirit, is it, which efficiently, primarily, immediately, alwayes, every where, and onely heateth; according to that Axiom: whatsoever bringeth forth sound actions in such as are sound; the very same is it, which uttereth, faulty, or unhealthfull actions in diseases. For this very spirit heats, a man naturally in health, which in fevers is inflamed.

*Pb.* But, could not what is said be yet made plainer by some instance?

*Py.* No doubt it might. And to this end take that which followeth. An Oken thorn or splinter, which is both actually and potentially

25.  
Feverish heat not of the peccant matter.

26.  
Feverish matter heateth occasionally.

27.  
Who, maker of the feverish heat.

28.  
The original of prerenatural heat.

tially cold, is thrust into a finger, it presently begets a preternatural heat therein.

*Pb.* Comes this by reason that hot humours have their affluence, thither, as if they had been called by that thorn, and had expected the wound thereof, which otherwise had been temperately quiet in their proper places?

*Py.* O no, for that blood which is next the wound, hinders the access of that which followeth.

*Pb.* So then, that blood which is next the wound is that which heats it, is it not?

*Py.* By no means, for neither that nor any other blood is hot of it self, but what heat it hath, it hath by grace and favour from the vital spirit.

*Pb.* Then I perceive this heat of the wound comes from that spirit.

*Py.* Right, for th' inflammation, the swelling, the hardness of the pulse, the pain, and heat, that are in the wound, come all onely from the spirit, causally: but from the infixed thorn alone, occasionally.

*Pb.* Verily this is a sufficient example, as well for the position, manner, and knowing; as also for the curing of a fever. Teaching that the peccant cause in a fever, is not hot in it self:

19.  
To heat,  
and to be  
hot how  
different.

self: and that it heateth no way but occasionally: and that upon the pulling out of the thorn, or occasional cause, health followeth. So that, the *Archemus* alone is that, which doth every where, effectively stir up the fever: and when it through death is gone, the fever ceaseth. Therefore heat is but an after accident, and subsequent to the essence of a fever. For the *Archemus* (in the striving desire it hath to expel the occasional matter, as a thorn that's thrust into it) heats it self; now whosoever pul-  
 30. Heat an after acci-  
 dent to the es-  
 sence of a fever.  
 31. Whence feverish heat.

*Py.* I like your brief and easie repition. But add yet this in curing. That it is almost indifferent to nature, whether the means be hot, cold, or temperate, so the disease thereby find remedy. For instantly the struggling ceaseth, because the *Archemus* is appeased.

*Ph.* I perceive then that heat, how much soever it be preternaturally augmented: though it may be a sign of fevers, yet it is not the very fever, nor in the cure thereof to be much insisted on.  
 32. A fever is not heat essentially.


*Py.* You perceive aright: And from hence *Hippocrates* hath seriously warned us: that heat, and cold are not diseases, nor the causes of them: But that bitter,

ter, sharp, salt; portick, &c. are causes  
 (viz. occasional) of diseases: and that the  
 spirit is it, which makes all the inrodes. But  
 then came *Galen* (about 500 years younger  
 then *Hippocrates*) who blotted much paper,  
 and by his chat allured followers, whose po-  
 sterity admiring this prating, depended on  
 him, making alwayes most, of what was  
 least. Since when, the world waxing every  
 where old in frivolous judgements, esteemed  
 that of greatest weight which most resembled  
 its inconstancy,



THE  
SECOND MEETING  
OF  
PHILIATRUS,  
AND  
PYROSOPHILVS;

About putrefaction in Fevers, introduced by the declining Schools.

**Ph.**  What made the Schools to bring in Putrefaction into Fevers? **Py.** They perceiving that exercise did oft produce an heat, not unlike the heat in fevers, yet finding it not feverish, they bethought themselves, that such an heat

**Ph.** <sup>is</sup> Physick Schools constrain<sup>ed</sup> to find out some-<sup>thing</sup> else besides heat in Fevers, as

as was necessary in fevers, could not be every heat indifferently ; but such an one as must be raised out of putrefaction. And now they were no longer troubled about the heat, nor yet about the degree, or distemper thereof : but rather about the continent cause of it. For this graduated preternatural heat, did not seem to be sufficient for a fever, unless it should proceed from putrefaction.

2.  
Another  
defect in  
the defini-  
tion of a  
Fever.

3.  
The  
Schools  
contradict  
their own  
princi-  
ples.

*Pb.* If this were so, I should think this particular was but drowsily omitted in the former definition.

*Py.* You say well ; but now this feverish essence is no longer a naked heat, nor shall it distinguish fevers by the diversity of heat ( though the species should result from that, from whence the essence doth ) but from the varieties of the putrid humors, or at least from the varieties of those, which are in putrifying.

*Pb.* A fair beginning certainly ; to wander thus from the business, that whereas before, they respected nothing else but heat, which should exceed th'accustomed temper of Nature ; now they require as well heat, as a subject of putrefaction. But what should be there subject wherein they would have this heat to be kindled ?

*Py.* For-

**Py.** Forsooth, they must no longer have it kindled first within the heart; but in the offending putrid matter. Now seeing there is but one species only in degree; though the moments, or mansions thereof be many: and that the species of fevers be many, and that a specifical multitude of fevers cannot come forth of one species of preter-natural heat. Therefore in the *esse* of heat, there is another thing looked after, besides the degree of it. And by this means, heat cannot make the feverish essence: but this other thing by reason whereof the diversity of fevers is produced. Now if the putrefaction of divers things, be the efficient cause, of the diversity of fevers; heat, will be as well a thing caused out of putrefaction, as the fever it self is: And so, considering the causal action of that which is putrefied involves somewhat else besides heat, a fever cannot be an heat.

**Pb.** How do the Schools relish this?

**Py.** They remaining now confused, cast about them many wayes, that if one help them not, at least another may; so that although they stick closely to their former definition, and adore it: yet by little and little they winde away from the naked distemper of heat to the putrefaction of humours. Neither

4.  
The essence of Fevers not from heat.

Physicians by little and little forget their own Theor.

ther stand they stedfast in these trifles, but they flye moreover, though forgetfull of their Theses, to hot remedies. And this they do, whether they mean to purge their patients; or whether they turn themselves, to proper specifical remedies of fevers.

*Pb.* But what use they in particular I pray you?

6.  
What is  
aromati-  
cal in Ro-  
ses, is ve-  
ry hot.

*Py.* What is more common in curing for a fever then to give Apozems made of Hops, Asparagus, &c. and to make them up with Sugar? Or what is hotter then that aromatical thing, or quality which is in roses, (whether you consider the taste thereof, or application;) without which the rose, is but a meer dead carcase? And what meet you with more frequent, then in your Juleps for fevers, to mingle corrosives of Sulpher, and of Vitriol: (many wayes adulterated by counsel, and consent of Lucre?) Or then Rubarb, and Scammoniated medicines which they assign, to chuse, or pick out guilty humors?

7.  
Whether  
the schools  
think  
rightly,  
that feve-  
rish heat  
arise  
from  
putrefa-  
ction.

*Pb.* What is to be done in this case?

*Py.* We will first therefore purposely examine, whether the heat of a fever, come from Putrefaction. For which cause I have already plainly taught; that the heat of a fever doth no way causally depend upon the peccat



peccant matter. And then, I have learned, <sup>8.</sup> that a maligne fever onely, differs from the rest in this, that the offending matter thereof hath a beginning putredness joyned with it. Which if it increase, or go forwards to its height, unill that putrefaction be now made, and remain internally ; it, upon necessity, brings present death. But if it be thrust out of the body, while it is in making (as in small Poxe, Erysipelas, &c.) it is for the most part cured. In that health doth commonly, accompany a motion outward. For from hence fevers produce of their own accords sweats towards their ending. And that Crisis is most wholesome, which ends by sweating ; and consequently sweating remedies are wholesome also.

A maligne fever wherein differens from the rest.

<sup>9.</sup> Crisis of fevers, by sweat most wholesome.

*Ph.* But why are they fled away to Putrefaction ?

<sup>10.</sup> Why the Schools fled to putrefaction.

*Py.* That they might finde a cause, from whence they might first ground a cold, and then a heat presently after it.

*Ph.* How seek they this cause ?

*Py.* They take upon them to know, that horse dung, which is actually cold, waxeth hot of it self, by reason of Putrefaction. But Lord how foolishly do they cheat the credulous world in every place ! For cow-dung

<sup>11.</sup> A fond comparison of heat in horse-dung.

made of the same nourishment, is better putrefied and digested then horse-dung, and yet it waxeth not hot. Neither doth horse-dung made by feeding upon grass, or green tares, or vetches, wax hot, as it doth when the horse is fed with corn: and yet as well that as this putrefieth. Therefore they

**12.** **Why horse-dung is hor.** knew not that the heat comes from the chewed corn, and not from the nature of the putrefaction. And for that cause they insipidly traduce, the feverish heat to putred humors in a fever from the heat of dung not yet putrefying, so that the Schools knew nor, that by how much, the nearer horse dung is, to a beginning putrefaction, so much the more it is deprived of all heat. And the same shall never after putrefie, if it be sprinkled; But only while it is heaped together moist, and in that moistness pressed together, it is kindled before the Putrefaction thereof, in the same manner that hay, and flowers are. I say they knew not that dung waxeth hot, by the proper spirits of the salts compressed. And in conclusion, though dung wax hot, while the putrefaction is in making, yet all the heat ceaseth, before the beginning of the putrefaction made. And by this reason the heat of dung, doth not square with the feverish mat-

ser, if it must long before lye putred ( as they say ) hid in receptacles, and in a Quartan continually, and very long ; neither is the degree of heat in dung so fitted, that it should be dispersed from the putred centre, to the soles of the feet : but it would burn the centre of the body, whence that putred humor issued.

13. The degree of heat in a putrescent thing is not able sufficiently to heat the whole man in a fever.

*Pb.* It should seem then that example of dung in fevers is utterly impertinent ?

*Py.* It is so, and the rather, b. cause they do teach thereby that cold, comes before heat. For, in Nature, putrefaction causeth heat nowhere, much less in vitals. For in the things putrefying, cold is necessary. if it bee deprived of life which is the fountain of our heat.

14. Putrefaction is nowhere cause of heat.

*Pb.* In the sound days of intermittent fevers, we complain not of heat, neither doth cold trouble us.

*Py.* Yet they suppose the humors to be at that time putrefied. Therefore if heat and cold, do causally succeed each other in the putrefied ; and there be cold before heat alwayes successively in fits of fevers ; cold is more innate to putredness, then heat is. And for that cause we measure the length of the disease, by the continuance of the cold, and

hot of heat in fevers. Then at length I shew'd that all feverish heat comes wholly from the *Archæus*, and therefore ceaseth before death: when cold and putrefaction grow stronger. It implies a contradiction also, that heat in fevers should proceed from any thing putred, and should first be enflamed, in the heart it self, from whence all putredness is banished. And in fine heat is not kindled in dung, out of its own putredness. For if it should be daily sprinkled with new horse-piss; it will not grow hot, no, not for a year together. Yet it is certain that urine preserveth hot from putredness, but doth increase it rather.

15.  
Dung not  
hot from  
putrefa-  
ction.

16.  
Why they  
took not  
their fe-  
verish  
heats from  
hot baths.

*Pb.* If I be not deceived, they might more properly, and truly, have taken their heats, from hot bathes, and lime, then from horse-dung.

*Py.* They might; but that the causes of these heats were not so well known unto them, and therefore they thought it more safe for them to pitch upon, the putredness of horse-dung onely. Neither was it material, whether they had taken or borrowed the feverish essence, rather from heat then cold, or any other symptoms; seeing they are equal and fellow-accidents of fevers.

*Pb.* Their

**Pb.** Then is their study alwayes to war 17.  
against accidents of fevers.

**Py.** It is so; but there was some reason  
for it.

**Pb.** What? I pray you.

**Py.** Because they did not know the roots  
thereof.

**Pb.** But now it being manifest, that ma-  
terial things are the very matter it self, how  
will they cure who imploy all their curing  
endavour, upon or against heat onely? The  
similitude of horse-dung and of feverish heat,  
dedicated to, or rather cast upon putrefac-  
tion, is at least disparaged also; is it not?

**Py.** Doubtless it is; for dung when it be-  
gins but a little to putrefie, it shakes off  
heat immediately. For so long as it can wax  
warm, Artists draw Saltpeter from it: but  
when it is hot they leave it to Peasants, as un-  
profitable to their purpose. But the Schools  
accuse the putredness of humors; and that, of  
one and the same humor, as well for cold as  
heat, and both in extreame. And consequent-  
ly one and the same, should of it self immedi-  
ately make two opposites. Therefore of ne-  
cessity, one of these must be of it self, the other  
by accident. Now if it could be the childe of  
Putrefaction of it self; it cannot in possibility

Ignorance  
of roots  
drew the  
Schools to  
the confi-  
derations,  
and reme-  
dies of ef-  
fects.

18.  
Dung le-  
scith the  
heat when  
it begin-  
neth to  
putrefie.

19.  
A great  
blindness  
of the  
Schools.

thrown; or, the whole order of curing; include heat essentially, but by accident only. But if heat of it self be the son of putrefaction, then would not a fever begin with cold. Yet it is plain enough out of what hath been formerly said, that the School's take or think putrefaction to be the essence of fevers: and heat, and cold to be accidents, affecting putrefaction. Wherefore *Galen* saith: when Blood is putrefied it becomes Choler. Which text if they admit of; this Choler was putrefied in its beginning, or not. If it were putrefied it should make a Tertian: and not a *Synochus* or putred Caution. Let our School Physicians therefore know; that Blood never putrifies within the veins, but when the vein also putrefies with it, as, in Gangrens, and Mortifications. And hence therefore they who let blood, that it may not putrifie within the veins, make use of that former fallacy, called *Petitio Principii*. So do they who affirm that a *Synochus*, comes out of putred blood of the veins. And they also, who tell us that Blood putrefied is turned into Choler.

*Pb.* How is this to be proved?

*Py.* I prove it thus. The veins retain their blood fluid even in dead bodies: and that by consent of all Anatomy. But blood gone out

20.  
*Galen*  
co. victed  
of error.

21.  
Blood in  
veins ne-  
ver putre-  
fies, and  
therefore  
what they  
say of  
*Synochus*  
is errone-  
ous.

22.  
Presidents  
proved.

of the veins, presently thickens into clots; for the coagulation of blood is onely the beginning of corruption, and the way to separation of the whole. If therefore the vein, shall keep the blood from corruption in a carcass: much more shall it do it in those, that are living: by an argument *a Minori ad Majus*. Indeed the strange excrements retained in veins do putrefie; as well such as are of their proper, as those that are of any other digestion, (as elsewhere touching digestions) but the blood never putrefies within them: as being by consent of Scripture, the seat and treasure of the life. If therefore the life it self cannot preserve its own seat, and treasure from corruption, while it is within the veins; when will it then preserve it? Or how shall it ever be free from corruption? Again, if the life keep not the blood, wherein it glides, from putrefaction, how shall the bones be preserved? The veins therefore are ordained by the Creator, to keep the blood from corruption; because the life is confirmed, or mixed like leaven together with the blood of the veins.

23.  
Guise or  
dowry of  
veins.

24.  
Nature of  
School do-  
ctrine ru-  
ined.

*Pb.* It being thus; it seems to me, that under this question, either the glory, comeliness, and destination of Nature is overthrown

hitherto adored by Physicians is destroyed.

85.  
Example  
out of the  
variety of  
blood.

*Py.* Well go to. By what signes do the Schools to be putrefied? Is it not by the colour, that is whiter, or blacker, then it should be, or by the yellowness, greenishness, or brownness of it? Or by the matter as being too clammy, too thick, too waterish, too thin? Or at last by the substance, as being without fibers, and scarce coherent, &c. But I declare, or protest unto you, under penalty of a convicted lye, that if any man would, make proof thereof, he shall finde that many of the bloods, of two hundred Country fellows sound, and wanton, as those were, which in one day were by me examined, he might finde as I found, many of them to view, very unlike the rest in colour. matter, and consistents; of which I distilled many, and in curing found them to be equally wholesome: for our Peasants are wont the second day in Whitsun week, to let blood, that they might drink more freely. And though many of them seemed putrefied, rusty like Iron, or melancholike, yet those from whom these bloods were taken, were all very sound men, which is a thing worth noting. Therefore these bloods, did by the cause, confirm themselves, notwithstanding the signes of corruption



tion, to be no whit alienated from the nature of the Balsam.

*Ph.* What thought you then?

*Py.* I thought not so much; as I laughed at the table of Judgements, upon the sight of blood after Phlebotomy, and this means was confirm'd, and those bloods were commanded by Physicians to be kept, that they might score up at least one visit more, upon the recovering of the Patients. For if corruption of blood have place any where; and should under that title indicate its letting out, this should be rather in the Plague, than in any other infirmity. But its a deadly thing to let blood in the Plague; there putrefaction is no where in the blood, nor is there any fear that putrefaction should grow strong therein. And consequently the scope of blood-letting is in this case erroneous.

*Ph.* Could you not illustrate this passage better by some instance?

*Py.* I could, and will. And therefore I suppose also, that thirty men were equally sick of a Pluresie, and ten of them had by Phlebotomy drawn blood apparently virious (for the blood in this disease is like red Wine, wherein are clots of Milk) I will cure the other twenty without blood-letting: It is certain

25.  
A ridiculous fable of blood drawn.

27.  
An argument from the Plague against use of the Schools.

28.  
Another from the Pluresie.

certain in the mean while, that these twenty had their blood affected in the same manner that those ten had. And again that those twenty cured, if they should open a vein, the blood would be found rectified, restored to the former perfection, and far different from Pluritical, in all or any of them. Therefore the blood of one that is Pluritical, is not corrupted though it seem so.

*Ph.* May this be proved?

*P.* It may, for from a corrupted, or deprived thing, there is no going back again to life, health, or former habit. Therefore no blackness, blewishness, greenishness, or other such like colours of the blood do testify the corruption of it: but onely tell us, the tokens of a boyling, or a fermental turbulency, or troubledness. For if the more watry or yellow blood, should especially tell us the faults thereof; the arterial blood should bee far worse then that of the veins is; which were an error, in that the blood is in the same manner distinguished by the former signes, as Wine when it is troubled, while the Vine is blooming, which is not therefore corrupted; because the trouble being gone, the Wine of it self doth come clear again. In like manner a fever diversly disturbs the blood, and makes the

the face thereof of sundry ill colours, But 29.  
 But the Bug bears, or Scare-crowes cease Hears, and  
 when the fever's over. Indeed I am wont to turbulences of  
 liken these men, that look into the blood; blood, no  
 to such as give their judgement of Spanish testimo-  
 Wine, and think they are casting of an U. nies of its  
 rine. faultiness.

*Ph.* But they will say: If putrefaction be 30.  
 not in the blood, why streams it not out of The poor  
 the vein purely red, the third time, and not detect  
 the first, or the first, and not the third time? of the  
 Schools.

*Py.* This argument at least convinceth, that  
 one part of the blood is more, or sooner di-  
 sturbed than another, and not the whole and  
 all together. For it is certain that Nature ten-  
 deth to the perfection appointed her, by  
 little, and little, and by a direct, and lineary  
 way. And that therefore the blood near the  
 heart, is purer, then about the first shops, or  
 offices thereof. And that is the reason why  
 they say, a Tertian, as well continual, as in-  
 termittent, consists of Choler, a Quartan of  
 Melancholly, and a Quotidian of Phlegme;  
 but all putred: and they err therein. For  
 what necessity had they to suppose these hu-  
 mors, (which I have elsewhere demonstrated  
 to be fictitious) putred; seeing they confess a  
*Synochus* continual, and more cruel then the  
 three

31.  
 Ridicu-  
 lous to  
 suppose  
 putred hu-  
 mors in  
 fevers.

three former, not to be putred ? Which if they be conferred with the proposed definition of fevers, the blood in every *Synochus*, and the spirit of life in a Diary, Ephemera, or Day-fever must of necessity in life be putred; that is, they will have attained, or be arrived to the bound of putrefaction. Then where-as the Schools confess that these putred humors do not consist in the ventricle of the heart, and that therefore they are not primarily kindled in a fever, by this meanes putrefaction is consequently, in vain required to the kindling of a feverish heat in the heart. If therefore the putred humors, shall a far off inflame the spirit in the heart, this by all law of Nature, should first be done nearer hand, then at a greater distance, and should rather inflame all the intermediating blood, by the heat of putrefaction, and so all must give a necessary putred *Synochus*. Whereupon the Quartan shall neither stop it's course, nor make it's recourse, if the same putred matter of it can lie quietly in expectation in the Spleen for a year together. Gangrens teach me certainly, that nothing which is putred, ( for every thing that's putrefied is dead ) can long persist without further contagion. Neither am I capable how the very spirit of Life

Some absurdities alledged against the definition of fevers, in the precedent Dialogue.

it self, the *Archeus*, shall become putrefied, to give *Galen* satisfaction for a *Diary*. But if they understand a *Diaria* to be the daughter of that putrefaction, which at last is infected or comes into the spirit of life. So all fevers in the Schools should be *Diaries*. To conclude, if a *Diaria* be the daughter of putrefaction: it is then presupposed to be fermented with the spirit of life, whence they fall again into the same straits. But if they understand a beginning putrefaction only, or a disposition to putredness, and that heat be the effect of putredness: then it follows that a *Diaria*, shall come to be no true fever. But the Schools require a formal, and an absolute putrefaction, that they may finde out the cause of the feverish heat. Forgetful that then heat, and not the fever, will be the effect of putrefaction, and so they must distinguish heat, from a fever by compulsion. Because a *Synochus* that is not putred, being a true fever without putrefaction, should consequently be without heat. In the mean, by little and little, they lay down the fear of heat, nor think it to be cared for in curing, while there is a greater fear to be had of hurt, which may arise from the contagion of putrefaction in things that symbolize. And that it were bet-

33.

A frivolous excuse by an Ephemera.

34.

The foregoing definition of a fever, again impugned.

35.

Schools inconsistent.

ter

ter therefore to turn away the putrefaction, then seek in vain to appease the fever by coolers. But whosoever resisteth putrefaction is hot. For Myr he preserves the *Carcass* at *Memphis* for two thousand years together, which otherwise with Cichory, and Plantain, and your other coolers had long since been putrefied.

*Pb.* So that these putrefactions, of putred humors, and of the blood, as also of the spirit, seem now so like our old wives tales unto me, that I should scarce beleieve, the Schools had spoken in earnest; had not these Theses fatally, even till this very day, confirmed in their works of Curative intentions, and indications.

36.  
Blood in  
the veines  
unputrefied.

*Py.* Well, for an upshot, I will yet add one thing more. Whatsoever is corrupted once within the body; doth never after turn again into grace, and favour. But the blood in the veines howsoever it seem corrupted, turnes again into favour, therefore it was never yet corrupted.

*Pb.* They would peradventure have you prove both your *Major* and your *Minor*.

37.  
Whence  
corruption.

*Py.* I prove the *Major* thus. Corruption is an effect of the sequestration of vital dispositions in us, and therefore presupposeth a privation,

privation, and death of the thing corrupted. And the *Minor* is proved, by those which are cured of the Plague, Plurisie, and of a Fever without blood letting. And further, if the blood be at any time to be thought putred, or corrupt while it is in the veins, it will be that or none, which is in the Hemorrhoidal veins. But this is not corrupted, though it be as it were almost without the veins : therefore is never to be thought putred in the veins.

*Ph.* And how prove you this other *Major* and *Minor*?

*Py.* All Chirurgery proves the *Major*, in the Ulcers, and other diseases which happen to those knots, knobs, or bunches of the Hemorrhoids. And I prove the *Minor* by composition of a metal, whereof if a Ring be made, and worn, it will in a *Pater noster* while take away the pain of them; and in twenty four hours, both internal, and external Hemorrhoids, how big soever they be swelled, vanish. Therefore this Hemorrhoidal blood, is received into favour again, and the sick grow well again. This Ring is good also in Suffocations of the Womb, and other motions also of the Mother, and in very many other diseases. Whose description, and

38.

Bloud of  
the He-  
morrhoids  
not put-  
red.

39.

An admir-  
able re-  
medy a-  
gainst He-  
morrhoids  
and other  
diseases,  
by a Ring

way of making and compounding, I deliver  
among the great vertues of other things,  
where we treat upon those words: *In Ver-*  
*bis, Herbis, & Lapidibus est magna*  
*virtus.*

32.  
Blond of  
the He  
monstr  
not pur  
red.

32.  
An sb  
table re  
weddy a  
gaining He  
monstr  
and other  
dilect  
by a King





THE  
THIRD MEETING  
OF  
PHILIATRUS,

AND  
PYROSOPHILVS;  
About an examination of the Do-  
ctrine of ancient Physicians concerning  
Circuits, Periods, or Returns in  
Fever.

Ph.



What causes are there, ac-  
cording to the Physick Causes of  
Schools, of the set, or feverish  
appointed Circuits in fe-  
vers? Circuits in the  
Schools.

Py. They say that so  
much Phlegme; forsooth is made every day,

as there is Choler made every other day, and Melancholy every third day.

3.  
The first  
Error.

*Pb.* But, I should think, they do not hereby teach us the efficient cause; but the remote cause, which they call, *Sine qua non.*

3.  
Galen de-  
tected of  
error.

*Py.* You think as it is, and therefore I am not without reason offended, that they did not feign or devise, a fifth humour for a Quintain, nor a demoriated humour for a Semitercian; nor one and an half for an Heptiala; nor a doubled Choler for a double Tertian; nor a doubled Melancholy, for a double Quartan, nor a wandering Erratick and uncertain humour, for an Erratical fever; nor continual humours incessantly coming in the places of those which went before them, for continual fevers, every day, other day, or third day, exasperating; neither have they thought of a lazie humour, for a slow fever. They should at least have expounded, why a putrifying blood, if it must be changed into Choler, should be turned all into a purulent matter. And why a mattery and purulent blood in Consumption should not make a burning fever, and yellow expectorations, should not produce a Tertian, but an Hectick and that presently after feeding.

feeding. Wherefore this Quaternity of humors, in respect of so large a catalogue of fevers, and of other diseases hitherto every day increasing, cannot but bee suspected by every man [of judgement.]

4.  
Quaterni  
ty of hu-  
mors why  
suspected.

*Pb.* You speak home, and to the point, but what say you to the seat of putred feverish humors?

*Py.* I say that *Galen* was stupid in this, as in the rest, yea and so stupid; that I should bee ashamed to unmask his errour to the world; unless the Schools had till this day, so stubbornly persisted in upholding it to the destruction of mortals; that they have herein shewed themselves to worship more the respect they bear unto antiquity; then that they owe to truth and veritie; as if the very fountain of wisdom, had been exhausted in *Galen's* Cisterns. Who that he might finde the causes of trembling, by fits in fevers, wrote naught else but tales, and fables: which as often as I call to minde, I admire ingeniously, that so many wits since the time of *Galen* hitherto, could subscribe them. Wherein I am indeed amazed, at the great sloth in men of their judgements, used in the seeking after things, and of such as assent to false principles, least the liberty they have of Dis-

5.  
A great  
perverse  
blindness  
of the  
Schools.

puting, against such as deny them, might be taken from them. I will therefore no longer speak to *Galen*, but to the Schools.

*Pb.* What would you say unto them?

*Py.* I would they would declare unto me by what guide, what means, and what way, the putred humor comes every fit from the shops of the humors to the extremities of the veines, which end in the habit of the body, or in the flesh, and skin? For if it were putred before it came unto the small, and last extremities of the veines, why should one of them ( for example Phlegme or Choler ) be separated from its three other fellowes, to putresce in banishment, so far from its own inhabitation? Or what foolish separation is that, which should pull away an innocent humor from its compound, to so absurd, and trivolous ends, and purposes? And why therefore doth not the same fever continue during life, seeing the same separator persisteth during life? What Schoolmaster is hee which admonisheth this separator, to take up in time, and to be wiser? At least, if the extremities of the veines do corrupt that putred humor, the veines themselves shall be more corrupted, and so they should fall into an inexcusable Gangren.

*Pb.* But

6.  
*Galen* exploded about the place of intermit-  
tents and many difficulties  
rising thence.

*Pb.* But what if there should some cause lie lurking in the very extremities of the veines, which calls that guiltless humor to its self, that it might putrefie it near it self, where it is more subjected to the power thereof?

*Py.* That might be more compendiously done, in that blood which is near unto it, over which it hath greater dominion, and from whence it would be as free for it to separate Phlegme, or Choler, as it is for a purging medicine to do it commonly.

*Pb.* But what if it should have prepared the putred humor, out of the blood that's nearest to it?

*Py.* Then should it in vain expect a sitting quantity of Choler for two dayes together.

*Pb.* What if this humor should putrefie, before it arrive unto the veines extremities?

*Py.* Then the Schools should contradict themselves, and the seats of intermittent fevers, should not be in the habit of the body: but in the first work houses of the humors.

*Pb.* But, what if the putred humor should be totally dispersed out of the veines into the habit of the body, at one fit, till it be consumed?

*Py.* Then why should that separator, at least, or driver ( since nothing is moved of it self which is not vital ) be less generous in the bowels, then hee which is placed in the extremities of the veines ?

*Pb.* Nay further, to what mad end, should this passage of the putred humor, be made from the mesenterie, by the Liver, and Heart to the extremity of the veines ?

*Py.* It is a passage full of danger, and it is to be feared least the whole blood should presently, by the putredness, and deadly venom thereof, be defiled through its frequent thorow-course. For either *Galen* tells us a large lie ; or humane Nature, doth of her self medicate her own destruction. And by this meanes, that necessity of Revulsion, which boast to be done by blood-letting faileth. Insomuch as by the proper power of intermittents, the putred humor revelled, or puld back, from the nest of its generation, at hours appointed ; ( yea it of it self ) runneth, to the extremities of the veines : unless peradventure, this Revulsion may bee thought dangerous, which must all be made by the heart, and through the hollow vein, as well in intermittents, as by blood-lettings. Again, either all the feverish matter, is by particular

ticular fits, drawn from the nest of its nativity; or not all. If all, there will be no cause of return: if not all, why should not the new humor, which putrefies against the coming, of particular future fits, rather move a feverish fit by its putrefaction, then by its expulsion? In that the trouble and pain is greater, while purulent matter is in making, then when it is made. In this case why should not the seats of fevers, be rather in the place of putrefaction, then in places by which it passeth, while it is expelled? Nay why should Choler, or Phlegme in the Bowels putrefie, when the Appetite returneth, and Thirst, and Watchfulness are absent, (suppose on the quiet dayes of intermittent fevers) and the putrefaction thereof doth not disturb the order of affairs, in the work-houses of the humors? Why should Melancholy made upon Monday putrefie into a ripe putrefaction in two dayes, and that which was made, the day following putrefie in one day onely, as much as the former did in two dayes? If both shall make a joint fit of a Quartan upon Wednesday? Why should not that which was made upon Munday, move its fit upon Wednesday, and that which was made upon Tuesday, its fit on Thursday?

And

And consequently, if any where made upon Wednesday, move its fit upon Friday?

*Pb.* Heere doubtless Physitians will with a Spanish shrug, lift up their shoulders, bend their eye-brows, and accuse occult proprieties, when they are constrained to make answer to things known unto the senses, by their credited, and supposed madneses.

*Py.* Yea and why at last in the shakings of a Tertian, will they have that to be Gall which is vomited in the beginnings of fits; and say, that Nature moveth this way; if the course of Nature in the same time, doth quite contrary proceed, from the Centre to the veines extremities?

*Pb.* Indeed Nature doth not, in one and the same instant, move two opposite motions, inward, and outward, especially for the sake of one excrement which is thought to be Gall.

*Py.* You say well. But why doth not this vomiting, take away so much of the outragiousness of the fit, as the expulsion of that excrement was copious, which they hold to be the very matter of the Tertian? But if there be yet any remainder left of Choler after the fit, in its work-houses, why should it rather putrefie new Choler, then those



those humors, which radically annexed to it? How comes bitter vomiting, thirst, and so great signes of hurts, to trouble the stomach, while the dreggs, and filth of the mischief should have for the most part, gone unto the extremities of the veines to cause the shakings? But such as have issues, perceive that within two dayes, that they have had their fevers, there come forth but few, if any excrements: which doubtless should be many, if so much feverish filth, should every sicke pass to the extremities of the veines, and habit of the body.

*Ph.* The Schoois take great joy in these causes of shakings so pleasantly feigned, and so fondly credited.

*Py.* Let them; but why doth *Galen* attend more unto the quantity of the humor, then unto the dutifull obedience of it? Would not *Choler* by reason of its heat, and fluxibility, be more ready to follow, or attend upon that which is putrefactive, then *Phlegm* would be? But why doth not *Choler* move a sicke every day, if the less half thereof suffice to make a *Tertian*? Considering that the greatest half thereof is cast out by vomit? And to conclude, he should have told us, how many ounces of purged humor should be

73  
What  
quan-  
tity of  
Choler  
requisite  
to make a  
fit of a  
Tertian  
after the  
Schools.

a  
It is refel-  
led by A.  
richme-  
tick.

9.  
Conclu-  
ded out of  
the for-  
mer sup-  
positions,  
that in a  
fever  
there can-  
not be a  
fulness  
two days  
together.

be requisite for every fit. Whether six or se-  
ven for twice, as much is often cast out by  
vomiting about the beginning of a Tertian,  
and yet the fit is nothing less. Therefore if  
yet seven ounces are gone unto the mouths  
or extremities of the veines, and twelve o-  
ther ounces be cast out by vomit. There will  
then be nineteen ounces requisite for the fit  
of a Tertian. Whereof if you take about the  
one half, suppose it eight ounces of Choler  
made daily; and consequently about double  
as much Phlegme, there will be seventeen  
ounces of it: and more four ounces at the  
least of Melancholy daily, and daily so much  
bloud at least, as was of Phlegme, that is se-  
venteen ounces; these being added will a-  
mount unto 46 ounces daily, in a Patient  
sick of a fever, though he be abstemious.

*Pb.* Fine fables, if a man could credit  
or believe them. I would gladly hear of  
that Musitian, who out of these Pipes would  
make an harmony. But what conclude you  
from hence?

*Py.* I conclude at least, that out of these  
supposed dreames of the Schools, neither  
bloud letting, nor purgatives, ought in fevers  
to be used, though such a quantity of humors  
were bred in the Febricitants; seeing the same  
quantity

quantity is consumed in an abstinent patient ; because though appetite, digestion, and meat be wanting ; yet will this quantity of necessity be supplied out of the whole mass of blood. Therefore emptying is not to be ordained in a Febricitant who hath been abstinent, two dayes together.

*Ph.* But for Gods sake : whence knew *Galen* that there is so much Choler made in two dayes, as there is Phlegme made in one day, and Melancholy in three dayes ?

*P.* You may well ask, especially seeing it concerns him, where *Vesalius* Prince of Anatomists, doth in a hundred and six places, prove never to have anatomized, or lookt into an humane body.

*Ph.* What if *Galen* wrote this without proof or trial ?

*P.* Then were not the Schools tied to subscribe unto his madness.

*Ph.* But what if he learned this, as being taught by fevers themselves ?

*P.* Then could he not assuredly bring, this same thing, to be the effect, and cause, together of one thing. For it must of necessity have contained, an absurd, and fond fallacy (called *Petitis principii*) to produce the same thing to be cause and effect of it self.

*Ph.* Good

10.  
*Petitis Principii*  
in *Galen*.  
nists.

11.  
*Galen* ignorant of  
Anatomy,  
wrote many books  
of Anatomy out of  
others.

*Ph.* Good Sir, suffer me to digest this passage a little better : supposing [ first ] he saith ] that a Tertian comes from putrefied Choler every other day : and a Quartan from Melancholy putrefied, every third day : by reason that there is so much Choler made in two dayes, as there is Melancholy made in three dayes.

*Py.* I hope you understand him thus far ; now go on again, and tell me how he proves the verity hereof.

*Ph.* He sayes that a Tertian every two dayes, and a Quartan every three dayes : because so much Choler is made every other day ; as there is of Melancholy in three dayes.

12.  
Unhappy  
theorems  
of curing,  
invented  
by the de-  
vil to the  
ruine of  
mankind.

*Py.* And are not these very miserable Theorems of Curing to be taught unto the flower of youth ; to be upon command obeyed by patients, and to bee till this time by the Schools adored ?

*Ph.* It seems they are, but what ensues of them ?

13.  
An argu-  
ment a-  
gainst the  
taken fro  
the vessels

*Py.* Unfortunate curing of diseases daily follow them, to the destruction of the Christian world, and salvation of Souls. But at least if Choler should surmount Melancholy two in six, and the Spleen exceed six times the

the bag of Choler, if then that be ratified which the Schools do teach, as well as *Galen*; that there is so much Gall or yellow Choller made every other day, as there is black Choler or Melancholy, made in three dayes, and that the Spleen be the recepracle of Melancholy, and the Gall bag recepracle of the Choler; either the Creator erred in his ends, making of those recepracles of them, otherwise then *Galen* hath appointed, or the Gall and Spleen were not Butlers, or keepers, or containers of these tables of the Schools of Physick.

*Pb.* Were all Physicians satisfied with these inventions of *Galen* about the Circuits of fevers?

*Py.* No; and therefore some of them ran for help to Astrology, by reason that a fever made returns at hours appointed. But these are dashed against other dangers, while fevers have at all hours their beginnings, and sometimes they come slower, sometimes sooner, yea, and sometimes they sleep out their turns and are silent. Whence it was not sufficiently ratified that humane nature was constrained to obey the pleasure of Stars; nor that there was any Syngamie between the Stars, and feverish matter.

*Pb.* It

14.  
Yellow & black choller, not lodged in the spleen and gall-bag.

15.  
Against Astrologians, attributing the Circuits of fevers to the Stars.

*Pb.* It should seem then, these were trash, and vain tinglys, which credulous ears did hearken to. But sought they any other ways to satisfie this question?

16.  
Simili-  
tudes  
taught in  
Schools  
square  
nor,

*Py.* They did; for some at last affirmed that they had satisfied it by similitudes, saying, that fevers are like other seeds whereof some come forth soon, as Nasturtium, or Cresses; some much more slowly, as Parsley.

*Pb.* Did this affirmation please you?

*Py.* No, because that example is invalid, which resolves a question by a question. For seeds which are more slowly resolved in moisture, in respect of their gummy oylinefs, sprout up more slowly: as other get up more readily, which have a sliminess, nearer unto the juyce of the earth. Whereupon this similitude no way concerneth fevers; whose fits they will not have made, by an easie, or a difficult resolution: but by a sparing, or a copious affluence of putred humors. Other-

17.  
Some ar-  
guments  
against  
the do-  
ctrine of  
the  
Schools,

wise Phlegme, most alienate from putrefaction, would scarce afflict every seventh day, whereas Melancholy (which is deemed most like unto flesh, or to a carcase) would in the mean time putrefie much sooner. But at least, during the doctrine of the Schools, about the shakings and Circuits of fevers, a Tertian

must

must of necessity be cured, by exhaustion of the matter in the fit; and by defect of new Choler, requisite for the next Paroxysm; if the Patient shall abstain from meat and drink, for two whole days together. But the consequent is false, therefore the Galenical Thesis is false also.

*Pb.* But what if the Schools shall teach, and say, that then new Choler is liquefied out of the Blood?

*Py.* This were to feign that Nature were more solicitous to maintain the fever, then to preserve the life, and blood which is the treasury thereof. And to conclude, this Choler separated, or brought out from the blood, if it be putred; why is it not together with the Choler of the precedent fit, banished by the veines, which was formerly detained, with the blood in the veines? Or whether did this remaining putred Choler peradventure know, there should be a contingent abstinence of two dayes, that it should forsooth reserve it self against this defect, to continue the fever, which should otherwise perissh through the penury of Choler? Or, whether did Nature please her self in the custody of a putred Choler? But if this Choler flowing out of the veines be not putred, then Nature

G

should

should be mad and furious, to dissolve the blood, that she might have something for the continuation of the future fever. But the Galenical Schools confess it putred, and that a putred humor, is every fit powred out by the veines, and carried into the slender extremities of them : and that, that is the cause of the trembling, of the fit, and of the exceeding cold thereof : the putrefaction of which humor, while it is there more increased, should presently after, be the cause of heat in such extremity.

*Ph.* How relished you this ?

*Py.* I esteemed these, as dry stubble, unworthy tales, miserable old wives fictions, and ignorances most pernicious to humane Nature,

*Ph.* But did not *Fernelius* first detect this ignorance of the Schools ?

18. *The merit of Fernelius.* *Py.* He did so, and therefore *Rondeletius*, and his fellow Galenists, inveighed against *Fernelius*, as a desertor of the Schools, and an Apostata. But *Fernelius* was the first that smelt out the nest of intermittents, to be about the stomach, and next Gut unto it called *Duodenum*, and about the *Pancreas* also, which we call Sweet-bread ; as likewise he established the seat of continual fevers about the



the heart: But he had not the boldness to decline from the old way of curing fevers. He began indeed openly to dispute against the precedent Schools, about the nest of fevers: but he afterwards hid himself amongst [his] *abditæ*, and not able to shake off those straw-made shackles of putred humors, he suffered both the knowledge, and the essences of fevers also, to be taken from him.

*Ph.* But what saith *Paracelsus* to this business?

*Py.* *Paracelsus* being terrified by the rigor of fevers, perswading himself hee had the knowledge of all fevers, sure enough, tickled by his own invention of an allegorical Microcosme, defines a fever to be a disease, made of Sulphur, and Nitre. And in another place, that it is the earth quake of the little world, as if Sulphur and Nitre should be made much colder then themselves, as being drawn, out of the mud, or slime. (which he calls *Limus*, or *Limbus*) of the Microcosm, which afterwards should of their own accords, be set on fire by the burning *Etna*. Now, as *Galen* in the search of causes stumbled every where, and therein shewed himself to be no Physician, (whose name he saith is, *Inventor Occasionis*.) so *Paracelsus* with a wonderful

19.  
The rash-  
ness and  
incon-  
stancy of  
*Paracel-*  
*sus*.

Liberty is fals in [his] *Microcosmi Paracemi-*  
*us*, unworthy a Physician.

20.  
 Man no  
 Micro-  
 cosm, if  
 we obey  
 the Scrip-  
 ture.

*Pb.* It would prove an hard law, to pre-  
 cipitate a man nakedly, to have a relation, or  
 a reference to the Microcosm in the misera-  
 ble necessities of all diseases.

*Py.* I therefore rejoyce with my self, that  
 I bear the Image of the living God, and not  
 of the world.

*Pb.* It should seem then that this good  
 man was deceived ?

21.  
*Paracel-*  
*sus deca-*  
*ved.*

*Py.* Nothing more certain : In that hee  
 knew not, that fire burneth no where, unless  
 it be first kindled ; neither knew hee any  
 flint in us, or steel, or any thing, to strike  
 them one against the other, in the point, or  
 instant of the beating of the flint, howsoever  
 he dissemble the business ; and indeed there  
 was no necessity of them, no nor of gunpow-  
 der to produce a feverish heat, unless we were  
 to be burnt up the first stroke, and torn in  
 pieces. Therefore the matter of actual Sul-  
 phur, and Salt-peter, are wanting in us. So is  
 the connection of them both together, neither  
 is there actual fire within us. And in fine, there  
 wants a body which could tolerate this burn-  
 ing though it were but for a moment. Where-  
 fore the causes and originals of fevers in the  
 Schools, are trifling songs, and very fables.

THE



THE  
FOURTH MEETING  
OF  
PHILIATRUS,

AND  
PTROSOPHILVS;  
About the Examination of Bloud-  
letting in Fevers.

*Pb.*



Ood Sir, let mee hear  
your opinion of Bloud-  
letting in fevers.

*Py.* You shall, but  
before I go on to fur-  
ther scopes, intentions,  
or purposes, I should repeat, what I have  
elsewhere in a large Treatise demonstrated;  
*viz.* That there are not two Cholers, and a

G 1

Phlegme

Phlegme in Nature, as parts whereof the bloud consisteth.

*Pb.* No? That were worth the hearing.

1.  
One rea-  
son against  
humors,  
the rest  
elsewhere.

*Py.* It were; and the rather, because in this place, where there is no mention made of any but putred humors, those would of themselves be destroyed. In that a putred animal, is no longer animal. But this discourse of fevers, requires a more succinct brevity of me.

*Pb.* Use your pleasure.

*Py.* I will therefore onely examine two general helps in curing.

*Pb.* What are those?

*Py.* Bloud-letting, and Purging.

*Pb.* These are as it were the two Pillars of Physick; if you should deal otherwise then well with them, the whole house would of its own accord fall upon the heads of Physicians. For if these helps should be taken away, Physicians must forsake their Patients, as not having other medicines then such, as doth diminish strength, and body.

2.  
*Galen's* u-  
niversal  
propositi-  
on for  
Phleboro-  
my.

*Py.* These therefore I will touch upon in general. For by the consent of *Galen*, bloud-letting is required in every fever except an hectic.

*Pb.* What arguments bring you against the

the Schools, and the destructive custome of these times, in this occasion?

*Py.* Such as follow, viz. Blood letting, where there is no necessary indication thereof, that is, where there is no proper use of it, is unprofitable. But in fevers there is no necessary indication thereof: therefore blood-letting in fevers is unprofitable.

3.  
A Syllo-  
gism a-  
gainst  
him.

*Pb.* What if they deny your *Major*?

*Py.* I prove it thus, because the end is the first director of the causes, and disposer of the means unto it self; wheresoever therefore the end shews not a necessity of the means, those means not being requisite to that end, are impertinently used. Especially where a contrary indication tels us; that we cannot let blood without dejection of our strength or forces. Therefore these means are foolishly appointed, which are by the end declared to be used in vain, unprofitably, and with diminution of those forces.

*Pb.* How prove you your *Minor*?

*Py.* *Horatius Augenius* proves it by three books written to that purpose, wherein he teacheth by consent of the Academies, that only a Phlethora, or too great fulness of the veines, that is, too great abundance of the blood, is that which shews when blood-let-

ting is to be used. Nor that directly for the curing of fevers, but for the evacuation of that fulness: but there's never any Phlethora in fevers. Therefore there is never any need of blood-letting in fevers. And consequently it is altogether unprofitable.

*Pb.* I must confess the conclusion is new and paradoxical, and therefore it should be proved many ways.

*Py.* *Galen* himself proves the *Minor*. Teaching that in every fit of fevers, there is more Choler breathed out [ or spent ] then there is in two dayes generated. In the mean time the other members cease not to be nourished by the blood accustomed, that is; besides the consuming caused by the fever, they likewise consume their shares of the blood as they were accustomed, which I have computed, by the humor avoided by vomit in the foregoing Dialogue.

*Pb.* But now again, may not the same computation with greater [ permission ] consistency, be intimated, and re-inforced.

*Py.* It may, and therefore I say, that if in a sound body, there be eight ounces of blood made daily, of necessity there must other eight ounces be daily spent in aliment; otherwise a man would quickly grow (as they

4.  
A Logi-  
stick  
proof.

they say) from a horse load to a Cart load. If therefore from a sound man, there go daily eight ounces of blood; certainly a fever will not consume less. Therefore where there is little or no appetite, to meat, as little digestion, and no more sanguification, of necessity also that fulness ( which we spake of ) if there were any in the beginning, it will presently within two days fail; and the indication will cease; for so much as concerns the letting blood in that fever.

*Pb.* But how should we know that in fevers, there is presently no more of that fulness?

*Py.* This is manifest to every one that hath an Issue: because they are presently dried in fevers; neither do they yeeld their wonted matter. But here is principally to be noted, how the forces can never offend in their abundance; no not in *Mathusalem*. Neither doth good blood ever offend in being too much; in that the vital powers, and blood are correlatives: because according to the Scripture, the soul, or vital strength, is in the blood; and consequently therefore in good blood there can never be a fulness. On the other side I have in the precedent Dialogue demonstrated; that corrupt blood is never

Fulness of  
good  
blood im-  
possible.

6. **Never any corrupt blood in the veines.** never contained in the veines. Therefore if at any time there should be any fulness of the veines possible, it should be in a middle state of blood, between that is corrupt, and that which is very sound. Whether we should

7. **No fulness in a neuter state of blood.** consider that state, as of Decidency, and [ Convalescency ] for Neutrality comprehends both these states : or as it is mixed of both those states, let Galenists at least remember that good comes of an entire cause ; but ill out of particular defects : and that therefore this state is not called, Plethorical, or the state of fulness ; but Cacochemical, or of evil juices. Neither doth it require blood-

8. **Blood-letting never indicated by the Theses of the Schools.** letting ; but Purgation rather, which may by election, or choice, bring out the evil ; and leave the good behinde it. And therefore out of their Theses it is not hitherto proved, that blood-letting, is any way indicated or to be used.

*Ph.* How so I pray ?

9. **What Cacochemical in the veines is properly.** *Py.* Because according to the truth of the thing, I have already shewed, that there is no Cacochemicaly in the veines, as being only a disturbance of the blood, to the taking away whereof, there is no drawing of the blood required ; but onely a taking away of the disturbing affect. And so much the rather,



rather, because it is the purer blood, which passing by the centre of the heart, hath obtained its purification : And therefore that which is drawn out of the arm, and comes out first of all, will be the purer, and that which staves behinde will be the impurer.

*Ph.* Now seeing it appears there is no fulness in fevers, which may require the blood-letting, what followes?

*P.* This followes ; that the Schools having smelt so much ; they have in place of an indication, substituted certain co-indications as counterpoising an adjusted indication in Nature, and weighing down a contrary indication, which ought otherwise ( being taken from the conservation of the forces ) wholly to obtain the prime place ; in this respect alone ; that every fever, is soon, safely, and perfectly curable, without blood-letting. For in every putrefaction, of so many sundry client humors, and in the fevers flowing thence, they presently make use, onely of the help of blood-letting : because ( as they say ) it presently easeth, and is stop't at pleasure.

*Ph.* But do they not by this distinction, in some sort discredit their purgatives? For they say, though blood-letting seem to be required,

10.  
Co-indications in place of a proper indication and opposite to contraindications, agree but fondly.

11.  
A Proposition of the Author against blood-letting in a fever.

12.  
The Schools defende their purgatives by their allowance of blood letting.

for

13.  
The ends  
of Co-in-  
dications:

for a fulness, by its natural, and onely indication; yea, and though it do not properly take away such humors as are putrefied: yet it cools, and disburdeneth the veines; it recreates the forces, or spirits; it takes away part of the evil humor, with the good; and by derivation, and revulsion, it stops, and pacifies the flux of humors, calling them another way from running to the nest of putrefaction; whereupon Nature finding her self comforted, doth what is else required, much more happily and easily.

*Pb.* What said the Sow when she eat up the Penitential Psalms; These are good words, but they do not satisfie the hunger. I mean, these are Co-indications whereby they perswade men to continue their afflictions, But in these I will particularly give satisfaction.

*Pb.* And herein you will much oblige posterity.

14.  
A fore-  
warning  
by the  
Author.

*Pj.* But before all, I would have you know. That though in a more strong, and full body there be no notable hurt done, yea, and sometimes, such as are sick also, seem presently to bee bettered, and cured. Yet blood-letting, cannot but bee dis-allowed, considering, that such as have fevers, are more happily

happily recovered without it.

*Pb.* Do we not see, that at the first, or iterated blood-lettings; the violence of fevers, is oftentimes remitted?

*Py.* 'Tis confessed. But how comes this to pass think you? Note: no otherwise then thus. The *Archeus*, or spirit of Life, finding it self suddainly robbed of its forces, and surpris'd by a disagreeing coolness, is stricken with so manifest an horror, that it neglects the expulsion of the feverish matter, and to do its duty. But those which seem to be cured by Phlebotomy, they either certainly relapse, or at least they come more slowly to their health, and when they have obtained it, is not so firm as it was formerly.

*Pb.* The *Turks* and a great part of the world make this assertion good unto you, which never heard of blood-letting, as being that, which is no where read, to have been either instituted by God, in Nature; or that, it was approved by him, or that he ever did so much as mention it. But now what say you further in those Co-indications.

*Py.* Touching the first scope of Co-indication: which is called refrigeration, or cooling. I say blood-letting doth no otherwise  
 15.  
 How  
 blood let-  
 ting cool-  
 cool, eth.

cool, then as it steals away part of the vital heat. Not that it hath any positive power of cooling; and therefore at the least, in this respect, this kinde of cooling must be hurtfull. I pray you tell me; why do they not let blood in an Heetick fever, vulgarly called a Consumption? Doth not a fever want cooling? Or doth a Heetick cease to be a fever?

*Pb.* No, for in those who are sick of Heeticks, there is a want of blood.

*Py.* Therefore I said, that where there is a defect, or want of blood, and strength, the hurts of blood-letting are easily taken notice of; which do otherwise in such as are of stronger forces, lye more concealed. And of this I could bring you lamentable precedents.

*Pb.* Good Sir, were it not too tedious or troublesome, I should intreat you to recount me one of them.

16.  
A lamentable history of the Infant Cardinal.

*Py.* I will; In the year 1641. on the eighth of November, there was a dissection made of the body of Prince *Ferdinando*, brother to the King of *Spain*, and Cardinal of *Toledo*. Who lying sick of a Tertian fever, the space of 89 dayes died at the age of 32 years. This noble Prince having his Heart, Lungs,

Lungs, and Liver taken out, and by that means his Veines, and Arteries dissected, there hardly came from them one Spoonfull of blood into the hollow capacity of his breast: his Liver shewed no blood within it; his heart was limber like an empty purse; yet two days before his death he would have eaten more, had he been permitted. For though he was so exhausted by blood letting, purgations, and by Leeches, as I told you; yet the Tertian desisted not to keep its fits accustomed.

*Pb.* What profit found he then, by this loss of blood? Or how did these evacuations cool him?

*Py.* Nothing at all they shewed this kind of curing vain, and fruitless, which took not away one tittle of the fever.

*Pb.* Is this then that method of curing which makes that Physician whom the most High created, and commanded to be honoured for the necessity which is of him? If it knowes not how to cure a Tertian in a young man, whereto serves this kinde of method? Is this that Art whereof the infirm have need, and not the healthy?

*Py.* I would to God this good Prince had never made use of it, who when he re-

turn.d

17.  
A note  
against  
Physicians  
greedy of  
blood to  
be most  
seriously  
regarded.  
18.  
A guilty  
minde a  
thousand  
witnesses.

turned from *Cortrick*, and was saluted by the Senate of *Bruxels*, at his recovery from the agony of death, (which fell upon him, by the loss of so much blood, and forces) walked strongly up and down in his Chamber. Wherefore let Physicians be wary, how they expose their feverish Patients to the occurrence of coolers (I mean such as they should presently, and largely finde the vertue of, by a manifest token;) that they trust not [too] much unto their rules of heaters, and of coolers. For seeing it is now apparent, that all the heat in a fever, is of the spirit of life it self: it follows that the coolings by blood-letting, is a meer exhausting and impoverishing of that Spirit and the blood together. For if a fever should be cured as a distemper; by blood-letting, as a cooling remedy; (alas the contrary appears by the exhausting of all the blood, out of this Prince, Infant of *Spain*. In whom yet three dayes before his death, the Tertian fever, notwithstanding so much cooling, kept its courses. Or if they by cold alone intend the curing, others should also in a Quotidian (which they pretend, out of a putred Phlegme to be enflamed) finde that this cooling would at least, with much more easiness be obtained, by exposing their Patients

19.  
An argument taken from thence.

Patients half naked to the North, and Western Windes, or by hanging them in water, or in some deep Well, till they should confess they were sufficiently cooled, for so, they should presently, and abundantly do their cure, if a guilty inward, ignorance did not condemn their feverish essence of heat.

*Ph.* It should seem then that a fever is not a naked distemper of heat?

*Py.* No, it is not, but there is an occasional offending matter, for whose expulsion the *Archens* doth by accident inflame it self, being as it were displeased with it. Which so long as it is neglected by the Schools, the cures of fevers will be preposterous, pernicious, and conjectural; and by that means, no man shall owe any thanksgiving to the Physician, because of their own accord, through the goodness of Nature they are cured, and I wish they were not put back and hindered by Physicians.

*Ph.* But to this Argument of curing, by sodain cooling, I should think the Schools should make some answer.

*Py.* They do in saying it is dangerous to pass from one extreame unto another. By which excuse of their ignorance, they stop the mouths of the people, as if they had said, something

20.  
The Essential  
seat of  
Fevers.

21.  
An explanation of  
the precedent Argument  
concerning cooling,  
and the Schools  
evasions.

32.  
 Not to go  
 from one  
 extrem  
 unto ano-  
 ther, ill  
 drawn fro  
 the Ma-  
 thematiks  
 and ap-  
 plied in  
 Physick.

something worthy to be credited; not taking notice that they contradict themselves therein, while they commend blood-letting, and prefer it before laxatives for this cause especially, that presently and abundantly, it yeelds relief by cooling, and therefore they have entitled it, the speedy, and universal remedy; tying their impotency, founded upon ignorance, to the arbitrement of an Axiom ill understood, and worse applied. For who doubts but a man may presently cut the halter of one that's hang'd, that he may presently enjoy the ayr, whereof he is deprived? Who doubts but wee may presently lay a drown'd man shelving downwards upon his belly; that he may cast the water off of his Lungs: 'tis lawful also to draw one that's fallen into a River, presently to the Banks side thereof, and presently to free a wound that's indisposed, and close it with a Cicatrice. For so many wounds are in one day healed: because the solution of union, wants nothing more, but its re-union. So is it lawfull to put a broken, or displaced bone presently into its place again. So may we likewise in a fit of Falling-sickness, in a fit of Fainting, in the Cramp or Convulsions, recal the infirm as soon as may be, and presently dissolve and call



call away detained excrements. For we must conjecturally think that Nature delighteth in her own destruction, or that out of the state of health she presently suffers death to enter, and will refuse a remedy, which speedily repels diseases. Otherwise she should not do, that which in things possible, is far the best, neither should she desire to be, or bee conserved. In the Mathematicks it's thought impossible, to pass from one extreame unto another, without a *Medium*: and this *Medium* peremptorily, and utterly denieth the coming of any thing between it and those extreames, which if we shall allow with some Latitude in things natural, yet we may be thought to have done speedily, sufficiently, and very well. And therefore we ought not to wrest that of the Mathematicks unto curings. I confess indeed we should not by a Paracenthesis, draw out all the water, of an hydropical body, at once together: nor should we take away all the purulent matter, of a great Apophume, nor bring one that's congealed with cold, into a warme Stove presently: nor yet nourish one that's almost starved too too speedily. But yet, a slow, and necessary pace, as such, or a progress by degrees, from one extreame unto ano-

ther, doth not hinder, or restrain this Mediocrity, or *Medium*, as if Nature were averse from speedy curing; for this, to her is an ordinary, allied, innate, and intimately proper indication. But these are forbidden, because the loss of strength, or spirit thereupon depending, would not endure these so speedy motions. Therefore the Schools do

23.  
A fallacie  
in curing.

by a fallacy tie up their Patients from a suddain remedy, which they have not: that they may hide their ignorance from the vulgar, by some Axiom ill directed.

*Pb.* I should think that so oft as a cure may be had without loss of strength (for the strength must ever have the primacy in indications) the sooner it is done, the greater is the Jubilee which Nature gaineth.

24.  
The Ar-  
gument  
out of the  
Thesis  
of the  
Schools is  
opposed.

*Py.* You think aright, and I have observed as much in fevers, to my great content and admiration. To our purpose therefore, if it be so, that a fever be meetly a preternatural heat, and that every cure is to be accomplished, by striving contraries; therefore it requires a preternatural cooling; that contraries may be placed under one, and the same kinde or *Genus*. That is every fever should be necessarily cured, by a more then ordinary coldness of the Ambient, and the rather

rather, because the Ambient coldness, gathers forces, and doth not dissipate them. But the consequent is false, and therefore the antecedent also.

*Pb.* It should seem then, that the Schools intend not the cooling of the heat by bloud-letting: but primarily, the taking away of bloud, and mitigation of accidents, which wait upon the dejected forces: or, they primarily intend, a diminution both of bloud and forces.

This is that which they term a more free respiration of the Arteries, though with much deceitfulness. But I alwayes make greatest esteem of that indication, which concerns the conservation of those forces, and is quite opposite to all emptying of veines, how and whatsoever; because the forces being diminished, and cast upon their backs, the disease cannot be chased away; neither is there any thing further to be done by the Physician. Therefore *Hippocrates* concludes, that the natures themselves, are the curers of diseases; because the indication which is taken from the conservation of the forces, is that which governeth the whole scope of curing. As reason therefore counsels us, to keep our strength, and forces: so also she would

27.  
Deceit  
of the  
Schools  
out of a  
perverse  
ignorance  
26.  
Strength  
hath chief  
est place  
in indica-  
tions.

have us keep our blood, because the one includes the other, as the blood the forces.

*Pb.* But *Hippocrates* in an *Athlatical* fulness, commands us to let blood presently, together, and in quantity.

27.  
*Hippocrates de  
Athletis,*  
alleged  
but not  
under-  
stood.

28.  
Differen-  
ces of em-  
ptyings.

*Py.* You say true; and that is it which the Schools proclaim in every place; but this is ridiculously alledged, for cures of fevers, and diseases. For he commanded it not, out of fear of the fulness, though their veins did sufficiently abound with blood: but onely that their vessels so filled, might not by the exercising of their strength be broken, or overstrained: otherwise, what have Wrestlers which are sound, to do with cures belonging unto fevers? For the feverish have no fear of fulness; nor that their veins should be broken with exercise. It is further to be noted, that the letting of blood is of this condition; that if it be done after the accompanying of women, it makes such an exhaustion of the strength as is irreparable; because it takes from the in-bred spirit of the heart. And to this exhaustion [ of that spirit ] by blood-letting, is a very near neighbour; because it doth readily and at once rob the influous *Archens*. But a disease, though it directly also oppugne the forces; yet because it doth  
it

it not, at once, and together, but by little and little, therefore it rather shakes, and wears the forces, then that it doth exhaust them really. Therefore the restoration of the forces, impaired by diseases, is made more easily, then of those, which are exhausted by blood letting.

*Pb.* I should think so too, but what's your reason for it?

*Py.* My reason is, that such as are weakened by blood letting, are for the most part deprived of the benefit of a Crisis. And if they do recover, it is but slowly and that with many perplexities in their getting up again, after many dayes indurance, and not without danger of relapses. But such as lye sick of a disease wherein blood letting hath not been used, come presently to their wonted strength again, and are restored easily. But if by being destitute of remedies, they sometimes come unto the extremity; yet Nature endeavoureth a Crisis, and relieves them; because their forces (though shaken much by the infirmity) yet they are not perished, as being not exhausted by their blood letting, which they so speedily and abundantly.

*Pb.* Hence may be gathered that the Physicians, are out of Conscience, and in Charity bound,

39.  
A fever  
hurrcth  
lels, then  
the open-  
ing of the  
veins,

30.  
The obli-  
gation of  
Physiti-  
ans.

bound to cure; not by sodain wasting of the forces; nor by dangers consequently following it: nor yet by a necessary shortning of the life, for according to the Psalm: *Spiritus meus attenuabitur ( ergo ) dies mei abbreviabuntur.*

*Py.* 'Tis well gathered: And since ( according to the Scripture likewise ) the life glideth in the blood; however this be taken away largely together, it cannot be done without prejudice of the life also. For the perpetual intention in Nature, in the cure of fevers, is to do it by sweatings; and therefore also the fits of fevers, do for the most part end by sweatings.

31. The general intention in fevers, and blood letting opposed thereto.

*Ph.* But you think that blood letting is diametrically imposed to this intention.

*Py.* I do so, for this draws the blood inwards, to fill again the vessels, which are emptied thereof: But the motion of Nature requisite to the cure of fevers, proceeds from the centre, and goes outwards; from the noble parts, and bowels, unto the skin.

*Ph.* Yet once more I beseech you; how should blood letting necessarily weaken? Seeing such as are strong, and full or Plethorick seem to find the contrary by experience, and to justify it?

*Py.* It

**Py.** If the sacred Text be not of power enough, which warns us of the inhabitation of the life within the blood: it will at least be made manifest, if you offend by a more liberal emission thereof. For, presently the Spirits, and the Patient are dejected. If therefore (in the Mathematicks) six do hurt notably: Three cannot chuse but hurt, though not so sensibly. Now, for him to hurt Nature, which should cure her, and restore her, is not permitted. If Nature must be her own Physician; and that she is by so much the happier, by how much the stronger, let it suffice the Physician, that the Patient falls otherwise into an excusable weakness, through the disease, fastings, wants of appetite, unquiet restings, pains, anxieties, watchings, sweats, and the like; and let not him who is called as a faithful helper, add weakness unto weaknesses.

**Ph.** But is this blood-letting [so much cried up; and so much used;] so fraudulent a remedy as you seem to make it?

**Py.** It is so fraudulent, and so uncertain, that no Physician hath hitherto had the boldness to promise any future cure by it.

**Ph.** I, but every Artificer doth what he promiseth; the Stone-cutter makes Statues, the

323  
The Ma-  
thematiks  
prove  
blood-let-  
ting at-  
was hurt  
full.

33.  
The in-  
certainty  
of Physiti-  
ans argues  
a defect  
of their  
princi-  
ples.

the Shoo-maker makes shoes, and that un-  
doubtedly; why should the Physician  
only want the daring, to uphold what his  
Art promiseth?

*Py.* Because he builds upon foundations  
which are uncertain, and therefore he is by  
accident alone, and fraudulently profitable.  
For which way soever the business be turned,  
it is a thing that's full of ignorance, to go  
about to cure, by a procured weakness, viz.  
by a sodain emptying, or effusion of the  
blood, made at once in quantity together;  
Nature is for the most part, so danted, that  
she neglecteth the expulsion of her enemy.  
Which expulsion I have notwithstanding  
demonstrated to contain the whole Scene, or  
Stage of Fevers, and of Nature.

*Pb.* But besides this, is it not confessed,  
that the matter of the Fever consists not in  
the vein above the heart?

*Py.* It is so, but what of that?

34.  
Blood let-  
ting can-  
not dimi-  
nish the  
cause of  
fevers.

*Pb.* It followes then, that blood letting  
draws not by any means the occasional mat-  
ter, or that it effectively cureth, by any di-  
rect intention of curing; if I be not decel-  
ved.

*Py.* You are not deceived, therefore let  
us go on.

*Pb.* To



**Pb.** To conclude then, what say you of <sup>355</sup>  
the blood that's let, for the more perspiration **An Argu-**  
of the Arteries? **ment**

**Py.** That is ( at the least ) in the begin- **drawn a**  
nings, and increase of fevers, fruitless; when **sufficiente**  
the heat is not yet in its full strength, And **enumera-**  
seeing that neither in the state, or height **tione.**  
thereof, a vein is to be opened, nor yet in  
the declination; when is it good then to let  
blood?

**Pb.** Never; but how prove you that it  
is good to let blood, in the state or height of a  
fever?

**Py.** Because it hinders the Crisis, when  
Nature (as they write) struggleth, especially  
being hindered, and being for the most part  
conqueress, she may then least of all tolerate,  
the loss of forces, or be called from the duel.  
Now if in the height, or state Nature be  
conquered, what will blood-letting then  
be?

**Pb.** A meer Man-slaughter.

**Py.** Right, but if it be not convenient to  
open a vein in the state of fevers, whilst the  
greatest heat, and Anxiety, or difficulty is ex-  
tant; and the greatest respiration of the Ar-  
teries is required: it will be certainly much  
less convenient in the beginnings, and increa-  
ses

ses of them. Especially considering, that the fear of a fulness goes presently away in the first days of those fevers. And by that means the perspiration of the Arteries will be easie enough.

*Pb.* What say you to infirmities in their declinations?

*Py.* I say it is clear, and manifest, and commonly testified, by the votes, and voices of all men, that then they neither require nor tolerate any blood letting.

36.  
Another  
from the  
quality of  
the blood.

*Pb.* Let us yet further consider in fevers, the blood within the veins, what say you thereof?

*Py.* I say it is either good, bad, or neither; if it be good, it will be good, to keep what's good, because it addeth to the forces. For (as I elsewhere shew) the fear of fulness did even from the beginning cease if there were any.

*Pb.* But they say, they let good blood to cool it, and breath out the putrefaction.

*Py.* That's needless. [That is, there is neither heat nor putrefaction in it, as is proved] for both are taken away already, and that imaginary good (which they suppose comes by it) bringeth a real, and a necessary loss of forces.

*Pb.* But

*Pb.* But they teach further, that blood-letting in a fever, is not commanded for the goodness of the blood, since they suppose it to be both ill and putred.

*Py.* But I have sufficiently taught, that during life, there's no blood in the veins corrupted, and consequently that the scope of the Schools in letting blood is ruined. They must shew me therefore, what other malice is in the blood besides its corruption. They must also shew me, or demonstrate to me, that this bad blood is detained, in the vein, from the heart to the hand, if they will have their blood-letting be ratified as such, or as a Revulsion. They must I say teach us, that this ill blood, is not in the first Shops, or Offices thereof, and that it being drawn out, by the vein of the arm, there be not worse blood drawn unto the heart, in that place the hollow vein, makes the hearts right ventricles. Let them in like manner instruct us, that the upper veines being emptied, there is not a greater liberty, and impunity, whereby things feverish, and hurtful may approach unto the heart, then formerly. So that instead of breathing out of the putrefaction, (which I have proved to be truly nothing) there be not rather a free access of putred breath

37.  
Whereto  
the  
Schools  
are con-  
strained.

breath unto the heart occasioned. For whether doth the vacuity of the emptied veines draw the blood downward? Let them shew me I say, by what reason, the pouring out of the blood, and the diminution of the forces by the arm, should hinder the putrefaction, or should import a correction, or renewing of what is putred. In like manner, let them express themselves, what they mean when they say, that blood should be let, or drawn, that the Arteries may breath more freely; considering that putrefaction, (if there were any such thing possibly to be found within the veins) affecteth not the arterial blood, which is the Steward of our whole Nature. Let them moreover prove, that the good blood being diminished, and the forces also spent proportionably, there is greater power in that which is remaining impure and tainted by putrefaction (as they suppose) of preserving it self from an imminent putrefaction. Again, let them reach against the Holy Text, that the life, and soul, are rather, and more willingly in the defiled residue of blood, then in the purer taken away by blood-letting. Otherwise regularly the drawing out of the good includes an increased proportion, and an unbridled liberty of the bad remaining.

*Pb. But*

*Pb.* But what if at last the blood in the fever, and veins be bad, and they say 'tis good ( as a signe and effect ) that in the letting of the blood, the bad comes out, and that they think, that so much at least of the bad is taken away ?

*Py.* First let them prove that blood which they suppose hurtfull, to be truly hurtfull, as I have formerly proved it guiltless. And then let them teach, that by the hasty, and full emission of this bad blood there is no prejudice brought upon the forces, and that in the residue of the defiled blood, ( the forces being now decreased ) the taking away of the blood will be cause, why the corruption of that which remaineth, is of less power to go forward ? And whether they hope at any time, that in the blood, howsoever once infected (*viz.* by this privation) a regress may be given in Nature [ to perfection. ] For let them shew that, it contradicteth not, that it's proper to a fever to pollute the blood, and that this property is taken away *a posteriori*, *viz.* by removing what is putrefied ? For if first the impurer blood be drawn out of the veins, and they again open the vein, and in the meantime, defect, and trouble or disturb the forces, and by this means take away the

38.  
A vain hope in the changes of blood drawn by Phlebotomy.

hope of a Crisis ; what if it then come out more red then formerly ?

*Ph.* They will then certainly cry out, as if all the quantity of the bad, had been taken away by the first effusion ; and that the seat of the fever was extended from the heart, unto the arm only : and that the good, had its residence about the Liver.

*Py.* But in a Dropſie I have noted that the evacuations of the laſt excrements were alwaies to be feared, and much more therefore in the naked drawing out of blood which leads away the vital ſpirits from the heart in a direct courſe, thorow the wound ; whether it be deemed bad, or good, or neuter.

*Petitione  
principii.*

*Ph.* You have firſt proved that they offend in a fallacy, as well as in thoſe things which are ſuppoſed, of a *Synocha*, or burning fever, both putred ; as of thoſe which are conceived of the emission of a putred blood. Now therefore to our purpoſe, what think you of the helps, are gotten in lieu of the forces which are taken from us.

*Py.* I always found them full of deceit : that for ſo little a help, the ſtrength ſhould be infeebled by bearing the burthen of diſeaſes : for it is as drink in the beginning of a fever ; which ſeems for a while to give a reſreſhing :

but

but is any man so mad as to drink, if he knew that drink did rob him of his forces?

*Pb.* You conclude then, that the help of cooling by blood-letting is trustless, fraudulent, and momentary. But now, what say you of that neuter blood, which is nor good, nor bad in letting?

*Py.* Of this it is best to say nothing, in that, what is denied in disjunction; may be denied also in copulation. For if that be neuter which consists, of a commixture of good with bad, (supposing that bad which is not.) Or that whereinto a neutral alteration is introduced; what is formerly said may satisfie the event in either of them.

*Pb.* Have you not yet done with Co-indications?

*Py.* I shall at length, when I have cut off the hope which is in revulsion: and so I shall equally take away all co-indications, as the poor, and miserable sculking-holes of perverseness. It is a mad remedy to let blood, (for to this end they draw a great quantity) whether it be in fevers, or in the menstrues, for <sup>39.</sup> Co-indication of Phlebotomy in fevers, & Menstrue, for Revulsion a variety.

strue likewise : in that the separation thereof, is made out of the whole, and not without the separating hand of the *Archæum*. But Phlebotomy separates nothing of things separable : because it works without a fore-knowledge of the end, and therefore without election. But the nearest always runs out first, and as soon as the vessel is open, away goes the innocent blood, which because, after by a continued thread, others follow, for fear of *vacuum* : therefore the Menstrues, about the womb, or Mother, collected there by the industry of Nature, and of set purpose ; are drawn from thence by blood letting, and retire back again into the whole : what though Phlebotomy may sometime in a full, and well complexioned woman finde success ; yet certainly in many others it hath given a most miserable catastrophe.

*Pb.* But what if the menstrous blood should offend only in quantity, while it is now gathered together, and set apart in the veins about the Mother ?

*Py.* In this case supposed, I shall willingly admit an individual indication of Phlebotomy. But if Menstrue, flow in a womb that's well conditioned, it will abundantly satisfy, and do its own business, And in this case revulsion is useless ; though the Hypothesis  
suppose



suppose an impossibility. For Phlebotomy is nothing, but a meer and indistinct powring out, or emptying of the blood. But the emptied veins, presently recal unto themselves what blood soever, and whence soever : for as they are the greedy receptacles of the blood ; so they are impatient of emptiness. And therefore the menstrue (being destin'd to it's departing : that is, already once written, or inrol'd by Nature, in the catalogue of Excrements) is drawn [ or sucked ] by the empty veins. But derivation because it is a sparing letting of the blood ; so it be done out of fitting veins, was wont often to be profitable in many topical diseases, but in fevers 'tis impertinent.

*Pb.* But they insist upon this, that blood-letting in a Pleurisie, is so necessary, that it is enjoyned upon pain of death [ to be made use of. ] For they say that unless this blood, which hath recourse unto the ribs, be called back by much effusion thereof, it is to be feared that the Pleurisie, will presently kill the man by suffocating of him.

*Py.* But I never let any man blood, that is sick of a Pleurisie ; and this kinde of curing is safe, certain, solid and commodious. None fail that run this course, whereas by Phlebotomy ; many of them perish through a slow

40.  
Derivation in topical diseases sometimes profitable But impertinent in fevers.

41.  
Blood letting hurtful in Pleurisies.

Consumption, and they are subject every year unto relapses.

*Ph.* Indeed according unto *Galen*, who-soever is not perfectly cured within 40 dayes falls into a Consumption.

*Py.* But I cure perfectly this disease, neither are my Patients sensible of those relapses. But I keep my secret to my self herein. Yet I have seen a Country-fellow cure all Pleurifies in three times giving a Potion. He used *Horsdung*, which being dissolved in Beer he strained it well and gave it. Such is the ignorance of Physicians; and such the pertinacity of the Schools, that God gives knowledge unto Clowns, and little ones; which is denied to such as are puffed up with Ethnick learning.

42.  
The  
Schools  
may learn  
from Ru-  
sticks that  
their Axi-  
oms are  
false.

*Ph.* But now Sir let us see whether there be any use of Revulsion [ of the blood ] in fevers.

43.  
Revulsion  
a rule in  
fevers,  
*Py.* With all my heart, for the work of revulsion is primarily nothing else but a blond-letting, or vein-cutting, whereto by accident it is hoped that the following blood should come, and by benefit thereof, that it will not flow unto the part affected.

*Ph.* What may be grounded on this Thesis?

*Py.* That, by this kinde of evacuation,  
the

the offending feverish blood ( I speak this winking ) dispersed in the veins , which otherwise hiding it self in its own nest, far from the heart, would not so fiercely communicate the ferment, or Leven of its mischief. Which is as much as to say, by this Revulsion it will come to pass, that the peccant humor would be drawn from an ignoble part to one more noble : In that the more crude and seculent blood, is in the Mesaraick veins : but that is better purified, which comes neater the heart. Otherwise Nature had been indiscreet to place the main murthering weapons or instruments of parricide so near the fountain of life. Seeing therefore the feverish matter flowes, or floats not in the veins, nor hath its mansion near the heart : God forbid we should beleeve, that it is stirred, or moved from place to place, by vein-cuttings, or blood lettings, howsoever otherwise, by re-iterated Phlebotomy, blood may be drawn out from thence of divers colours.

*Pb.* If then another blood come from remote parts, to the place whereout the blood must issue, I should think that this may prove a dreadfull remedy.

*Py.* You think as it is, for by that means the mischief of one particular place, should

be communicated to the whole, and so unto the parts more noble, and there is an easie mingling, and defiling, in, or between such things as symbolize, partake, or communicate each with other.


*Ph.* Now growing to the end of our discourse : what if our Modern men should cast away these Ethnick errors, and look more carefully into the lives of their neighbours, should they know any thing the more hereby ?

44.  
What is  
by Physi-  
cians to  
be learned  
out of this  
Dialogue.

*Py.* In this place they would know that the Comments of Revulsions are frivolous ; that the loss of the treasury both of bloud, and forces is pernicious ; also that no hurt results from the bloud in the veins ; but onely from the enmity of strange, and forraign excrements : As also that God hath ordained sufficient store of emunctories for any sort of filth that is within us : And that we need not tear the veins to get the victory of fevers.



THE  
F I F T H M E E T I N G  
O F  
P H I L I A T R U S,  
A N D  
P Y R O S O P H I L V S;  
About the Examination of Purging  
in Fevers.

*Ph.*  On spake in your former  
discourse of two reme-  
dies, which you were to  
examine; Bloud letting,  
and Purging, the first is  
ended, now to Purging.

*Py.* The Schools acknowledge that their  
Purgatives, from the highest, down as far  
as Agarick want correction, because they  
injure Nature. And I would those correcti-  
ons

*I.* The first  
confession  
of the  
Schools  
about  
their pur-  
ging Me-  
dicines.

ons were not weak and unadvised; but serving rather to beget an innocency of the Medicine, then to the Gelding, or taking away the strength thereof.

*Pb.* Why wish you this?

*Py.* Because gelding the strength of Medicines carries a deceit along with it; as done by reason that the sick, might not understand that there is a venome under it. Likewise the hemlocked Shop-remedies, are like tame Wolves, who while they are trusted, turn upon occasion given, to their accustomed wild and Wolvish nature. By this means they dare not call corrected Medicines by their proper Etymology: but they hide Scammony under the veil of Diagridium. And they besmire Colloquintida, with the paint of Alahzndal. And then the compounded Purgatives in Dispensatories, fight under a false title of ringleader. In the mean time they cannot deny, but Scammony, and Colloquintida, are the two Pillars whereon, the whole edifice of Purging leaneth; which being broken down, what ever was built upon them falls to ruine. And then the gentler Purges, as Manna, Cassia, Senna, Rheubarb, &c. have rendred, or given over to those two anti-signant Leaders, or Conductors. They confess further, that a Purgative once given is no longer

2.  
Deceit of  
Corre-  
ctives.

3.  
Another  
confession

4.  
A third  
confession

longer in the power of the Physician. And by this means they defame Purgatives, and give the precedens to Phlebotomy.

*Pb.* But what if a laxative work more cruelly then it ought to do ?

*Py.* Then do they blame either the dose thereof, or the correction, or the fluid Nature or looseness of the Patient, or the Apothecary, or at least his Wife, before the Purgative should lose its credit. Yet in the mean season, whether they will or no they do confess, that all Solutives contain a poyson in them, onely they have excepted innocent Aloe, by a proverb : *Sola Aloe innocua*. But the rest must be exhibited with additament correction, and circumspection ; and that neither too soon, nor yet too late [ but in the proper time of giving. ]

*Pb.* Why ? are there any Presidents of their mischief otherwise ?

*Py.* He tell you one. A judicious man, and Secretary to the Senate of *Brabant*, for conservation of his health, took a usuall Pill of washed Aloe (*viz.* gelded) and not finding the accustomed effect thereof ; as the Physician passed he told him of it. He presently blamed the slowness of the Aloe ; and told him he would prescribe Maial Pills for him, which being taken, he perished miserably.

Because

5.  
Foul ex-  
cuses.

6.  
The 4th.  
Confes-  
sion.

7.  
A fre-  
quent hi-  
story.

Because the whole Weeks labour after was spent in vain, to pacifie the unbridled effect of that purging medicine. For he to free himself of a future infirmity, by the deceit of his Physitian died, leaving eleven children fatherless. Whence it primarily appeareth plainly, that it is as free for a purgative to shew its raging fury on a sound man, as a sick one. For its lawfull under the name of a Physitian, and fraud of a medicine, to run headlong unpunished, even upon the lives of Princes. Because the earth covers the cruel illiterature of the curers.

**8.** *Ph.* Purgation, or Depuration (I must confess) are fair, and specious titles, but full of falshood: and with the Purgatory of Physicians might expiate their diseases: In this case I wish it were not so, that Patients should expect their purgatory from the hands of Physicians!

*Py.* Well let us forward. It is a thing to be much grieved at, that they say a purgative being given before the decoction of a disease, the same humours should be drawn away, which should be drawn away, after the said decoction. (For they will have purgatives to draw away one humour by election, and not another) and that yet the purging is unprofitable, yea and hurtfull.

And

What it is  
to give  
Medicines  
laxative,  
when the  
humours  
abound  
or swell,  
and how  
full of de-  
ceit.



And that notwithstanding they do not learn from thence, that humors drawn away by Laxatives, are not humors nor offending: (for otherwise both the stations of the disease, and one purgative being supposed, they should necessarily help equally, if they drew from the same offending matter) but by the poyson of the laxatives, they draw onely a meer putredness, and consuming moisture. And this enemy is so much the more unfortunately received into the body, that should exercise this ravenous inward tearing both in the flesh and bloud [together.] I shall tell you a true story of mine own penitency, and the beginnings of my science in Physick. Being about 15 years of age, having put on the Glove of a young Gentlewoman, infected with a dry scab, first I got that disease in one hand, then in the other, which became very foul with Wheales, or Pustules, and with purulent matter.

10.  
An history  
of the  
peniten-  
cy.

*Pb.* What remedy used you for this disease?

*Py.* The elder Physicians of our Town were called, who gave command; first that I should be let bloud to cool my Liver, then they prepared a yellow adust Choler, and salt Phlegme for evacuation by a three dayes Apozem; and at last by pills of Fumocerte they

they appointed to purge those former humors, and they brought forth many stools, and matter in abundance. I rejoiced that I had avoided so much filthy stuff. Therefore they gave further order, I should take the same purgation again, the third day after: and in like manner, the same again within other three dayes after it; and these two latter purgations, had the same success that the first had: and in my judgement, if all the excrements had been joyned together, they had well near filled two pretty pails full, with that filthy stinking matter, which I thought had been humors.

*Pb.* What effect had this purgation in you?

*Pj.* Bad. For I that was sound, cheerefull, and full of strength, light in dancing, leaping, and running: was now reduced to be lean, my knees trembled, my cheeks fell, and my voice was hoarse.

*Pb.* What thought you then?

*Pj.* I concluded, that these humors were not formerly within me: but were made in me. And I knew certainly, this putred liquor, was made by the laxative which I had taken: and that it would have made the same as oft as I had taken it: And in the mean time I was notwithstanding full as scabby as I was formerly.

*Pb.* What

II.  
A Conclusion  
drawn  
from  
thence.

*Pb.* What gathered you from thence?

*Py.* First, I knew that the scab, was a contagion of the skin, and not a distemper of the Liver. Secondly, that the fault that was put upon these humors in the scab was false: as being gotten onely by the touch of the Glove. Thirdly, that purging medicines, did not purge, and cleanse but putrefie. Fourthly, that they liquefied the substance of my body, and resolved it into a putred matter. Fifthly, that they indifferently defiled whatsoever by any meanes they touched, whether it were blood, or the flesh it self, which was then living: and that they did not draw and separate by election one rather then another. Sixthly, that the thing defiled, denoted, that the defiler thereof was meer poison liquefying, and putrefying of the body. Seventhly, that, that which was contaminated flowed out by Nature's expelling it, till the force of the purging medicine was infeebled. Eighthly, that this would come to pass as well in sound men, as in sick. Ninthly, and that therefore a solutive purgation was dangerous, before such time as Nature had gotten the victory in diseases, but afterwards the hurts thereof, would not appear so manifest.

*Pb.* After so many worthy observations,  
what

12.  
9 Things  
of note  
destru-  
ctive to  
Physici-  
ans.

what determination had you?

*Py.* When I had seriously pondered these things within my self, I forsook *Galen*, who is so wholly employed, and intangled in and about those humors, that he affirms that all diseases come from thence. But considering that I wanted better things, to substitute in place of humors, and of laxatives, with admiration, and compassion of mankind, I determined at last to respite my study of Physick, till the Higheft out of his good pleasure, should (after consuming much money, and many years) vouchsafe to give me (who was seeking) understanding: which I pray God the world may apply beneficially to it self out of my works, and endeavours?

*Ph.* How were you encouraged in this search of yours?

*Py.* My daring encreased my going forward, and I was daily more, and more confirmed, by continual observation of Physicians errors.

*Ph.* Why what errours found you?

*Py.* Amongst the rest I remember, that the prime Physicians had given a Scamoniated medicine to the Prince, which in one day gave him one and forty stools. Which being by request weighed, there were found eighteen

13.  
A History  
of a great  
man.

teen pound seven ounces of that yellow and putred liquid matter. Whereupon I said unto him, and his Physitians; verily, if this liquid stuff be Choller, and one of the four humors, there will be yet Phlegme remaining in the body, which will weigh twenty seven pounds, and ten ounces, (because according to *Galen* it is a third part more then the Choler.) And by this computation, there will be yet remaining of meer black Choller, nine pound and 3 ounces. That is of Phlegm, <sup>14.</sup> A fifth and Melancholy not mixed with yellow Choller, 36 pound, and 13 ounces. And therefore <sup>confession.</sup> they ought to have confessed that purgation, is not a purification of the body: but rather a distempering of the remaining humors (if there be any.) And then that the former solution, was not an elective cleansing of Choller, or a freeing the body from superfluous Choller: but a meer putrefactive liquation of the blood.

*Pb.* What? Did that blood stink while it was in the veines?

*Py.* By no meanes, but presently at the self same instant, that it fell out of the veins into the guts, it got that savour. <sup>15.</sup> Examination of the former.

*Pb.* But for Gods sake, what vessel in man shall contain those thirty seven pounds of Phlegme and black Choller, that are remaining?

maining? Especially considering, that after that purgation, the veins which formerly were full, fell immediately, and disappeared.

16.  
A sixth  
confessi-  
on.

17.  
Foul, and  
vaine va-  
fions.

*Py.* Let the Schools satisfy you herein. But in the mean time, The Prince (who is much to be pittied) committing himself to your arbitrement, did the next morning confess, he was purified, but he spake it with so weak, puling, and hoarse a voice, such trembling of his hands, such wavering of his knees, with so hollow eyes, such exhausted veins, and countenance so dejected, with so importunate a thirst, and so lost an appetite; that he affirmed he suffered much the day before, by so fraudulent and doubtfull experience of being purified; and that he doubted whether hee should turne that way again, in that, he certainly beleaved that if the quantity of the Laxative, had been never so little more, the business had gone ill with him.

*Pb.* Out of this strong purging in the Prince, the virulent property of solutives, cannot but presently be cleerly manifested. But what answered the Physicians?

*Py.* That the easie Nature of the Prince bearkened too much unto the medicine, and the rather, for the shunning of the former filth,

filth, of the remaining humors, together with their disproportion ; in that, Scammony, out of its property did not onely chuse Choler unto it self, but out of the blood also, or compound, it did of four make one melted stuff, avoided downwards : And hence I again concluded, the imposture and deceit, which supposeth either Choler, or Phegme to be ejected ; and which affirmeth, that one is by choice rather put out then another, in that, they now confess that they become melted altogether. And according to *Galen*, while Blood putrefies, Choler is made ; and that it is false that a medicine purging Choler, should cure cholerick diseases ; and that it is a deceit to say, that Choler is brought away, if the other three first corrupted, shall together be ejected also.

18.  
A dart re-  
verted out  
of the se-  
venth co-  
session,

*Pb.* I should hereupon think that there were no man studious of truth, but must presently understand, that hence the Basis of curing, after the Ancients is gone to ruine, as well in respect of the humours ; as of the choice made by solative medicines.

*Py.* And I am indeed astonished with admiration, that the world, which is otherwise so soon sensible of every plot that's laid to catch their purses, takes not as yet any notice of the dangerousness of Laxatives. Seeing it

is no way to be doubted, but Laxatives carry an hidden poyson in them, which hath many thousands, both of Widdows and Orphans. For, they draw not after them any particular humour, ( which I in a particular Treatise have demonstrated never to have been in Nature ) otherwise then in the Books of Physicians. For if you do but augment the *dosis* of the Laxative, a deadly poyson presently appears unto you.

19.  
An Argument of  
poyson  
from ill  
smel.

*Ph.* Well, go to now, why should this Choler of theirs, following so speedily their Laxatives smell so horridly, which but a quarter of an hour before, had no ill savour? For the speediness of the effluence takes away the occasion both of putrefaction, and of Fetour; for it smelleth like a carcase, and not like ordure. Neither could it borrow so foul a smell of ordure from the guts so suddenly. Therefore I should think, that this ill savour is a sign of poyson, and the efficient cause of that cadaverous matter, taken out of the living creature.

20.  
A mechanical  
proof

*Py.* Neither should you think amiss, as I shall mechanically, or by practice prove unto you. For if a man shall take a dragme of white Vitriol dissolved in Wine, it will presently provoke vomiting. But if he shall presently after drinking it, drink a draught of Beer,



Beer, water, &c. upon it, he shall have many stools thereby : yet altogether without fetour. Therefore Scamony, and Vitriol, do equally liquefie the mefaraick bloud. This by its violent ponticity : that by the putrefactive, ill smelling poyfon of the Laxatives. And therefore out of this confideration alone, purging should by every man be suspected, as a cruel, and a dull invention. For if according to *Galen*, Blood be made Choler while it putrefies, then is that fetid and yellow liquefaction, cast out by Laxatives counterfeiting Choler generated of Blood putrefied. And consequently Laxatives themselves, are putrefactors of the Blood.

*Ph.* If I be not deceived, this, whether the Schools will or no, may easily be gathered out of *Galen*, and especially out of his commendation of Treacle, as that which principally resisteth poyson.

*Pj.* It is very well gathered of you, and to the purpose ; for he affirmeth that it is an assured sign of good Treacle, that if it be taken together with Laxatives, they undoubtedly produce no stools.

*Ph.* And do not these words then of *Galen* convince Laxatives of being meer venomes ? seeing their whole operation is countermanded by Treacle as their Tamer ?

K 2

*Pj.* No

27.  
The same  
out of *Galen*.

28.  
A proof  
from the  
effect.

29.  
The  
Schools  
impugn  
their own  
Theo-  
rems.

*Pp.* No doubt but they do. For the effects are consonant to that which you suppose therein: in that, upon taking of the Purgative, both sick and sound do equally avoid, a liquid matter of the same colour, smell, and condition: therefore it stirs not the peccant humour more, than it doth that which is not peccant: but indifferently defileth whatsoever it toucheth.

*Pb.* Yet further, do not the Schools impugn that choosing liberty which they attribute to solutives?

*Pp.* They do; for if any humour of the four be putred in Fevers, I do indicate its taking away: and Laxatives avoid by election an humour out of the Bloud, yea, in such as are sound (as they are perswaded) they liquefie the sound fl. sh, that thence they may compass that they aim at, which is, to make that liquid putrefaction fusible, that the belly may avoid it. Laxatives at least, will not have a like liberty in Fevers to chuse the peccant, and the putred excrement. For what is putred, hath no longer its former essence, and proprieties, which it had before its putrefaction: as, though a Loadstone draw Iron, it will not also draw rust therefore. And therefore though a purging medicine should resolve flesh, and bloud, that thence it might draw Choler, which

which it draws unto it as matter; by a special propriety: It doth not therefore in like manner draw putred and putrefied [matters] included in the veins, which had been causes of the Fevers.

*Pb.* Surely no man should ever die of Fevers if two Axioms of the Schools were true, *viz.* If putred humours should be causes of Fevers: or should by choice be carried out by Purgatives.

*Py.* And moreover it would be a mad caution, that Purgatives should not be given in the beginnings of Fevers, before the matter did abound; to wit. not before maturity, and concoction of the offending matter. Whence it appeareth, that Laxatives would be otherwise hurtfull. But if they be given after the matter of the disease is rightly prepared, the former caution includeth an imposture. Because it attributes an effect merely procured by the benefit of Nature, to the purging medicine. From which the honest Physitian shall more justly abstain at that time. Because then he disturbs the *Crisis*, he induceth a danger of a confusion and relapse also. For a purging medicine, doth always, and of it self, bring out that which is not concocted, in the same manner as it doth that, which afterward is alled concocted: because it is every where

<sup>24.</sup> The Hypothesis of the Schools being granted no man should die of a Fever. And it should be false that purgatives should not be given in the beginning of fevers.

<sup>25.</sup> That this Aphorism includes a deceit, and the unadvisedness of Hypocrates,

equally cruel, and virulent. But after Nature hath overcome the disease, it brings less hurt; neither is the fraud of the Laxative so manifestly then perceived. And by that means if a purging medicine, be at that time given, the Physitian wil seem to have conquered the disease by his own Art.

*Pb.* So that if every Purgative should bring away its own humours by election; they would necessarily conduce also in every station of the disease, by reason that they always bring forth the same liquors, with the same ill savour.

18.  
An abuse  
of the  
name  
concoction  
in dis-  
eases.

*Py.* But they disturb more especially, before Nature hath gotten the superiority, then afterwards. And this superiority, or victory over the disease, the Schools call concoction. Not that Nature goes about to digest, or concoct any thing that is vicious, or falls not within limits of her use, as being governed by an unerring Intelligence. And this admonishment may suffice, touching both these universal helps in Fevers. And therefore I will conclude with *Hypoocrates* to *Democritus*: Every Purgative preys upon the strength and substance of our bodies.

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